In Spirit and in Truth

George Howard Wilkinson

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IN SPIRIT AND IN TRUTH

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A Memorial in the Cathedral Church
of S. Ninian, Perth, Scotland.

IN SPIRIT AND IN TRUTH

Teachings on the Person and Work of God the Holy Spirit

AS GIVEN BY THE LATE MOST REV.
GEORGE HOWARD WILKINSON, D.D.
Somewhile Primus of the Scottish Episcopal Church

No man can say Jesus is Lord but in the Holy Spirit

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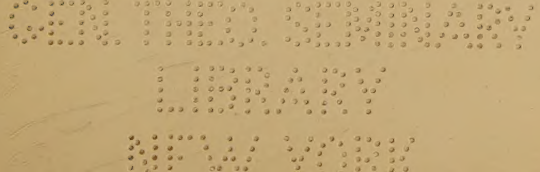

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EDITORIAL NOTE

FORTY years ago there was a revival in Church Life of incalculable value to countless souls. During that time, St. Peter's, Eaton Square, by example and inspiration, was as the "central fire." Older persons still recollect its unique position; but only a few will remember the delivery of these hour-long addresses. As in the Volumes of Sermons, *The Heavenly Vision* and *The Invisible Glory* posthumously published, some temporal and local allusions — records of experience—have been allowed to stand, whilst it was necessary to make other minor alterations, on lines which had been approved by the late Primus of the Scottish Episcopal Church.

There had been no intention of publishing another collection, but it was inevitable that the great Missioner of the

nineteenth century should have come to the minds of people praying for their Church and Country when the touch of Revival was felt, and the papers now made available for the use of the Church have not only appositeness but an unexpected actuality in their very words. The personal " I " and the impassioned appeal will help even the reader who has never known the " outer man " to realise something of the personality who, being dead, yet speaketh, although it is " forty years on " from those vivid days of the past.

Yet these papers are not published because they are timely. Timely they are. Prophecy which " begins at the feet of the prophet " touches all other crises that follow—even such a crisis as that we pass through to-day. But the power of the sayings is that they spring from the heart of the fellowship of the prophets. They deal with a seer's experiences on behalf of his people and himself, and—homely though they be in many respects—the words of a real religious experience are not limited in their application to any particular period of time.

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IN SPIRIT AND IN TRUTH

I

THE PERSONALITY OF GOD THE HOLY SPIRIT

It seems necessary when we speak of the Person and office of God the Holy Ghost to lay the foundation clearly and deeply, and with such definite lines, that whatever God may allow us to build afterwards upon that foundation may be a lasting building; which shall stand when the roar of the wind is heard around and upon it the waves are breaking.

Now, first, let us remember that we are taught distinctly that God the Holy Ghost is a living Person.

Let us try for a moment to realise

what that means. Let us think, "What do I mean when I say that I am a person? What definition should I give if I were asked what I meant by saying that I was a person?" I suppose the best answer that we could give would be something of this kind: "I mean that I am a being conscious of an existence separate from all other beings. I cannot explain it, but I know that I live. I know that I am at this moment alive; and I know that I am separated off, in some mysterious way, from every relation and friend, however closely I may be bound to them by the ties of sympathy and affection."

In that sense then, brethren, God the Holy Ghost is a living Person, distinguished from God the Father, distinguished from God the Son, though "such as the Father is, such is the Son, and such is the Holy Ghost." Yet we are no more to confound the persons than to divide the substance, the Athanasian Creed tells us. That means that we are carefully to keep before us, in our prayers, in our study of the Bible, in the practical

details of our ordinary life, the difference between God the Father, God the Son, and God the Holy Ghost.

Next let us remember, that while the Lord Jesus Christ is incarnate, that is, He has taken flesh and blood and been made like unto us in all things, the Holy Spirit has not flesh and blood. "A spirit hath not," said Jesus Christ, "flesh and blood as ye see me have." It is very difficult for us to form any very clear notion of a spirit.

If for a few moments you ponder over the being of any one whom you have known on earth, and conceive of them in that strange spirit-land in which you know that they are now alive, joined with you in the fellowship of the saints; if you dwell for a while upon the existence of that spirit, you will have no doubt that it is alive, no doubt that its own personality is still continued, no doubt that it remembereth what is past, and like yourself is looking forward to the coming of the Lord Jesus Christ. And yet you know that that spirit has left behind it the material frame in which it

was clothed during the days of its earthly pilgrimage.

Dwelling then for a while upon that with which you have been familiar, you will be able to rise better to the conception of a Being alive in all His distinctive Personality, and yet not like unto yourselves clothed in flesh and blood, not like unto yourselves even in the way that Jesus Christ is by the mystery of His Incarnation.

Next, still keeping this thought of the living Person before us, we must bear in mind what we are taught in the Prayer Book, gathered (as every word of the Prayer Book is) for us out of the Bible. We must remember that we are taught that all the honour that we pay to God the Father, all the majesty that we ascribe to God the Son, is to be rendered to the Third Person in the Blessed Trinity. "The Godhead of the Father, of the Son, and of the Holy Ghost, is all one; the glory equal, the majesty coeternal. Such as the Father is, such is the Son, and such is the Holy Ghost."

And then, as you follow on the teaching

of that ancient psalm or creed, you are taught to believe that the Holy Spirit, like the Father and the Son, is uncreate, incomprehensible, eternal, and almighty. Putting those old words into simpler language, the creed would teach us that with God the Holy Spirit nothing is impossible ; that whereas you and I are limited by space, He is incomprehensible or unlimited, unbound ; that whereas you and I are continually fettered by time, He is eternal, and knoweth not any limit of time in the development of His glorious purposes.

You and I are ofttimes wearied out, and feel that it is impossible for us to go further ; our feet are tired, our brain is almost paralysed ; we have not the time to finish the work ; we are obliged to leave much undone upon which our heart was set, to leave manifold things unaccomplished which we earnestly desired and resolved should be finished before we went to rest.

But with God the Holy Spirit, there is no such limitation. There is no corner of the earth to which He cannot reach,

for He is incomprehensible. There is no atom of time, no part of time, that is not under His control, for time is (as it were) included and absorbed in that great eternity in which He lives and moves and has His being. And so, when we are dismayed on account of our own inability to accomplish any work, we fall back upon the magnificent thought that God the Holy Spirit has all time at His disposal, and is unfettered by any of the hindrances which in a fallen humanity God has imposed upon His creatures.

And then the Creed leads us on in order that we may speak in fitting language of this Blessed Spirit. God is not the author of confusion, but of order. God has given us intelligence in order that we may be able to understand what He is pleased to reveal. It is dishonouring to our God to speak in that sort of utter hopeless confusion in which many Christians are content to speak of the Persons of the Father and the Son and the Holy Ghost.

Every loyal son desires to know what

he can of the character and life of his father. It is something abhorrent to the very idea of filial reverence that a child should not care to have any knowledge of, or communication with, or power to listen to, what his father may choose to teach him ; much more abhorrent is it to our ideas of the reverence and the love and the confidence that we should repose in our God, that we cannot even give unto ourselves the time that is necessary to understand what He has been pleased to teach us of His Divine and Eternal Person. While, therefore, we speak of Jesus Christ as begotten of God, we are to speak of the Holy Spirit as proceeding from the Father and the Son.

And then, in order to help us in understanding this Personality of the Holy Spirit, the Bible tells us in one place of Him as speaking ; the Holy Ghost spoke. In another we read of Him as praying, making intercession. In another we are told that He teaches ; and in others, that He is vexed, that He is grieved, and the like. You observe that to Him is ascribed every action which we ascribe

to one another, every action that to our human understanding conveys the idea of a living person.

It is important that we should separate most carefully in our thoughts the gifts of God the Holy Spirit from His own Divine Personality; and also that we should separate the various illustrations, which God has given us to enable us to some extent to appreciate the effect of His Divine Presence, from that Divine Presence itself. The gifts of God and the graces of God are just as much to be distinguished from God Himself as anything that you put into the hand of your child is separated off from yourself, the giver of that gift.

So again, while fire and air and water and the like are invaluable as representing unto us the mysterious effects of that invisible spirit dwelling in us, we sink into a degrading notion of God if we speak of Him as the fire or the wind or the rolling stream. It is common in many of the books (especially of poetry) with which we are familiar.

Again, it is simply an adaptation to our human weakness, when we speak of God the Holy Ghost coming to us. When we ask for God the Holy Spirit, if we believe in Jesus Christ, if we are members of the body of Christ, the Holy Spirit is already in us. What we have to do is to thank God that He is there; and to pray that we may be more yielded to Him, that His Divine Presence may be more manifested, that He may bestow upon us more of the manifold gifts of grace which are at His disposal. But to speak of Him as they spoke in the Old Testament, asking Him to come, asking the Father to give us the Holy Spirit, as the disciples did before Pentecost, is simply going back to a previous and more imperfect dispensation.

The words (as I have said) are useful as helps to our human understanding, and our finite limited capacities; but they must ever be used by you, as intelligent Christians, merely as words. And in your own private prayers, you should ever begin with thanking God for the presence of His Spirit, and praying

for a larger outpouring of His gifts, a larger and fuller and more intense circulation of that mysterious life which emanates from His hidden invisible Personality.

So again, it is a simple confusion of thought to speak—as so many speak—of *more* of the Holy Spirit dwelling in us. More of the Spirit of God is simply an impossibility. He is a living Person ; He dwelleth in us wholly, perfectly, completely, a living God. He may give unto us of course more of His gifts, as I have said. There may be an increased manifestation of His presence, but He is there. The clouds that separate Him from us may gradually disperse. Our nature may be more and more capable of receiving what He is waiting to bestow. The communication between us may become more conscious, more vivid, more satisfying, more communicative of joy and peace and bright hope and uplifting assurance ; but God dwelleth in us perfectly, entirely, wholly, for God is one.

Thirdly, it is very helpful to our faith,

as well as strengthening for our minds, to review the long preparation by which mankind was prepared for the visible coming down of the Holy Spirit.

From eternity the counsels of God were ordained. From eternity the whole development of the great economy of grace was present to the mind of the Father and of the Son and of the Holy Spirit. The special office that each was to discharge in man's deliverance from evil, the special part that each was to take in man's sanctification and final glorification, was known unto God, like all His works, from the beginning. But, speaking now from our human standpoint, we can trace, alike in the revelation of the Second and the Third Persons of the Trinity, a long and a gradual preparation. Just as we read of Jesus Christ in the Old Testament veiling His form under such words as " the Angel of His presence," " the word of God," and so forth ; afterwards to be more fully brought out in such passages as the First of S. John, " in the beginning was the Word, and the Word was with God, and the Word was

God," or in such Epistles as those of S. Paul to the Colossians and Ephesians ; so by a wondrous parallel, in the Old Testament it is often difficult to see whether a prophet, who has been uplifted above his ordinary level, is speaking of the spirit of a man that dwelleth in him, or of the Third Person of the Blessed Trinity, who is God. And then gradually, when our Lord came on earth, by more definite language He prepared His disciples for the mighty gift of Pentecost. That can only be touched upon now.

Fourthly, let me direct your attention to the high honour that is put upon the Third Person of the Blessed Trinity.

You can picture to yourselves to some extent the intense joy that the disciples must have felt in companionship with Jesus Christ. What would it not have been, as we can picture, to have heard Him explain to us those wondrous parables ; to have watched the blind men, seeing first men like trees walking, and then gradually seeing all things plainly and clearly before them ! How wondrous to have stood by

His side! We feel as if it would have been impossible to have imagined any higher joy than to have been with Jesus and to have been told by Him, that we were not His servants but His friends; that all things which the Father told Him, He had made known unto us; that He was like the vine and we were like the branches; and that if we would only abide in Him, we need never fear the powers of this world or the crafts and subtleties of the devil. It seems as if the joy would have been too great for words to express, or for the mind of man to conceive, to have thus companioned with Jesus Christ. And yet, what does the Lord Jesus Christ say, in those calm simple words, so different from the exaggerated utterances of the mere human preacher or teacher?

How simply does our Lord say, "It is expedient for you that I go away, for if I go not away, the Holy Spirit, the Comforter, will not come to you! When the Holy Ghost is come, He will guide you into all truth." If at any time you even glance over these words of Jesus

Christ, you will be able to imagine what a stupendous trial it must have been to the disciples' faith to believe that it could be desirable for Jesus Christ to die and be taken from them.

And then pass on to the Acts of the Apostles, when they have had experience and realised the truth of the Redeemer's words. Watch them going from the prison to the judgement seat, and back again to be tortured and beaten with rods and scourged, full of a holy joy poured into their hearts by God the Holy Ghost. Picture them, healing the sick and cleansing the lepers and raising the dead and doing mightier works than they had ever accomplished in the lifetime of our Lord ; growing in grace and in the knowledge and the love of God ; no longer unhappy as they had been on Calvary, but being continually in the temple praising and blessing God.

Try to realise that old familiar Bible story. Turn common-places, as they may be to many of us, into realities, by watching some of those men reading the words of an Epistle. Dwell upon the

description that is given (2 Corinthians iv. 6 ff) of the apostolic life. Observe how the Apostle admits that he was in heaviness, pressed beyond measure, wearied in body, tired in mind, worried and vexed and harassed; and yet that he had a continual joy, a calm deep rest, which the world could never give and could never remove, simply because the word of Christ had been fulfilled, and the Holy Ghost was dwelling in him.

Take the disciples in the Gospel, and contrast them with the same band in the Acts of the Apostles, and you will realise something of what our Lord meant when He said, "It is expedient for you that I go away." You will understand something of the high honour that is put upon the Third Person in the Blessed Trinity, God the Holy Ghost.

So, we are led on to this, which comes forth so easily from our lips, but contains in it such a ground for self-accusation in the past, and such a spring for boundless enterprise in the future. We see as a matter of course, from what has already been said, that the entire temperature of

the Christian Church has been raised through the fiery descent of God the Holy Spirit. The entire temperature has been raised. The change is as great, so far as the growth of spiritual plants is concerned, as is the difference between some icy, cold, windbound, rocky shore in Scotland, and the warm tropical vegetation of our southern climates. Plants that have to be forced in one atmosphere live naturally in the other, provided you give them a chance and allow them to be planted. Even so, to bring you down to the simplest language —it is with each flower of the spirit that was only developed with the intensest care and the most patient watching by a man who lived in the time of Isaiah or Jeremiah. There are fruits and leaves which could never have been manifested before the descent of the Holy Spirit, and are intended now to be the natural production, not merely of martyrs and saints and confessors but, of the humblest and the poorest and the weakest who have been made members of the Body of Christ.

If there be one single truth that is put more plainly than another, it is that which you will find in the latter portion of the second chapter of Joel. God distinctly promises in the latter dispensation (in which you and I are living) that His Spirit's power shall come, not (as I have said) merely on the Saints, but " upon my servants and upon my handmaids." And the Blessed Spirit Himself, for fear we should doubt the reality of that promise, takes it up again in the early chapters of the Acts, and by the mouth of the Apostle Peter, applies it, and says, " Now there is the promise in the Old Testament, here is the fulfilment." And for these hundreds of years the Church of God might have been living in this atmosphere.

So with ourselves—for ten, twenty, fifty years possibly. God only knows when we were first taught about the Holy Spirit, for at one time the Anglican communion hardly seemed to believe there was a Holy Ghost ; but God knows the time. It may be only a year ago—but for one year at least we might, if we

would, have been living consciously in this warmer atmosphere. We might have been developing naturally, according to the natural laws of God's kingdom, the glorious fruits of the love and the joy and the peace, which the Apostles manifested in their manifold changeful life. We might have been exhibiting it, just as easily as we have shown some old heathen virtue, very good in itself, the honesty or the justice or whatever it may happen to be ; the particular virtue we have exhibited to mankind.

But we have been living, numbers of us, as if we were heathen, satisfied with the courage and the virtue and the prudence and the like of the old heathen ; or like Jews, who had heard nothing comparatively speaking of the Holy Spirit ; when God longed that we should have been manifesting all the glorious fruits with which the apostolic life and labours were crowned ; when all spiritual powers were given as God's abiding portion to the Church.

So we are led on to that which ought to give strength to our life, the grandeur

and the dignity of our position now, in this last dispensation. If there is self-accusation for the past, surely there is strength and power as we look on to the future. Pray God to enable us to realise this marvellous position of which we have been made inheritors. We think what is the outward effect of the mighty wind and the gentle breeze : as we follow in its course the great fire, warming, purifying, or destroying ; as we watch the mighty current of the resistless stream, or dwell awhile on the cooling influence of some gentle brook. Let us remember that these are but the imperfect media through which God conveys unto us the faintest and the most shadowy idea of the influence that the living God—incomprehensible and eternal and almighty, who dwelleth in us as we sit in this church to-day—can manifest in the hearts and the lives of those who are yielding to His heavenly will.

What strength and comfort there is in the thought, not merely of an Eternal Father, of a crucified Lord, but of a Holy Spirit—ever proceeding, ever going forth

in all the freshness of perpetual youth, never wearied, never distressed, never obliged to leave the half-accomplished task. He is taking us up in our weakness, and through the tired mind and the helpless body, and the lips unable to say more than " Lord have mercy," utterly unable even to speak to a human being, save to pray with them and say, " O God, remember the covenant for Jesus Christ's sake "—yet able, through all this utter feebleness of a fallen humanity, to work such mighty supernatural works as the prophets and the saints and the martyrs of the Old Testament never dared even to imagine.

Realise your position, and do not rest satisfied with mere words.

Let us feel that there is a power with us. Those sermons about sin, that teaching that God seems to have provided for those of us who came to hear it, will certainly break us down. Can we hear plain Bible teaching about sin without saying with Isaiah, " Woe is me, for I am undone "? As we are led to look back on the things that have been forgiven but

can never be undone, as we look back on the stumbling blocks we put in each other's way, the wasted life, the opportunities never taken advantage of, those miserable failures; "O God," we cry, "woe is me, for I am a man of unclean lips." And we should be driven to despair, unless we were hardened by the deceitfulness of sin—if it were not that God teaches us, side by side with that humbling discipline, of the mighty force of life and power and grace and strength that is given us through God the Holy Spirit.

This thought will strengthen us when we are called upon to fight against the world. Which of us does not know the awful fascination, the fearful influence, of our own world? We can pass through the other people's world untouched, but we know the power that our own world has over us; the way it influences us, the way we live as others live. We experience the utter want of ghostly strength, of spiritual power, to rise up and follow the Lord our God and to be true to our deepest convictions.

We feel what a hopeless task it is to try and conquer the world, yes to conquer worldly affections in our own hearts, and we should sink down into despair, were we not uplifted by that wondrous teaching of the Blessed Spirit. We may read it as it is given us in that chapter of the Romans. He tells us that we are not in the flesh but in the Spirit ; and that, as He dwelleth in us, He can overcome all our adversaries, and subdue all our foes beneath our feet. He can give such a wisdom and a patience and a love, such a calm balanced mind, such intense power mingled with such a burning love, that—in spite of themselves—all who are longing to be better will acknowledge the truth of God and submit to the power of the Crucified.

Let me ask you to begin, if you have never done so before, definitely to pray to God the Holy Spirit. Begin first in the words of your Church that you may be saved from irreverence, " O God the Holy Ghost, proceeding from the Father and the Son, have mercy upon me a miserable sinner. O God the Holy Ghost,

Thou art the Lord God Almighty, who wert, and art, and art to come. O Holy Spirit, calm our minds, restrain our thoughts, direct our words. Thou art the Lord ; Thou art the Giver of life. O Lord, my soul is dead ; give it life. My heart is cold ; inspire it with Thy heavenly fire. Thou art the Giver of life ; Thou proceedest from the Father and the Son ; Thee, with the Father and the Son, I worship, I glorify."

Take the words, one by one ; think of them ; and then pray, not merely to the Father and the Son, but definitely to God the Holy Spirit.

As you pray, beseech Him to give guidance to him who is to speak to you these Sunday afternoons. Beseech Him, that whatever else may be done amiss, nothing may be said or done amiss that concerns the Divine Person and Office of that Blessed Spirit. Pray, my brethren, and as you pray, give up yourselves to the Blessed One. Ask Him to lead you on this Lent so far as you are able to follow. We dare not say, if we think what the words mean, " Lead me

on, Blessed Spirit, anywhere." We know not what we ask, as Jesus said to His disciples. He looked so tenderly, with such an infinite compassion upon them, when they asked for some great thing; He said, "You know not what you ask; you know not what you are able to receive." Look up to God and say, "I know not what to ask; I know not what I am able to receive. O God, Blessed Spirit, give to me, give to all who worship with me this Lent, give me what I for my unworthiness dare not, give me what for my blindness I cannot ask. Above all, give me grace to believe in Thee."

"O Father in heaven, help me," be that your prayer, "to believe in God the Holy Ghost, the Giver of life. Help me, my God, to believe, for Jesus Christ's sake."

II

THE QUICKENER OF MAN'S SPIRIT

God the Holy Ghost is a person, alive, living in His own separate divine Personality, living behind the grace, behind the gifts, which He vouchsafes to bestow, as seemeth Him good, upon His intelligent creatures.

This Holy Spirit has been revealed. He dwells in the Church. He dwells in the individual believer. Our very bodies have been consecrated to be His holy temples. Of course we are justified in asking Him to come to us, and in praying for the Holy Spirit; but, if we use strictly accurate language, we thank God that the Holy Spirit *does* dwell in us, and that our bodies are His temple. We pray God to manifest the latent power, to evoke the dormant energies of our

spiritual being, to give unto us graces and gifts; not leaving us destitute of the gifts, nor yet, as the Collect beautifully expresses it, of grace to use the gifts for the glory of that Divine Person by whom they have been bestowed. We are not living under the Jewish covenant. We are not travelling from Galilee to Jerusalem with Christ. "Though we have known Christ after the flesh, yet now henceforth," says S. Paul, "we know Him no more. The old things have passed away; all things have become new." We are living in the dispensation of God the Holy Ghost.

I purpose now to consider in the simplest possible language the being of the person upon whom God the Holy Spirit operates. In other words, I wish to lead your thoughts to the consideration of your own personality.

If you are still for a moment, with your eyes closed, you are conscious that you exist. You cannot explain it. You cannot prove it; but you know it far more certainly than you know any fact that has been taught you in childhood.

I know that I am alive, and I know that there is a something—I know not what it is—that separates me from every other human being. I am conscious, as I stand here, that God has given me a will by which I can give effect as it were to the resolves of this my personality.

Now, when you look at yourself, supposing you are standing here looking down into yourself, into your own being, what do you find ?

Now, before I try to answer this question, let me guard you against confusion. Neither the holy writers in the Bible, nor modern preachers or teachers, feel it necessary always to speak in strictly scientific language. The Bible, we are told, was not given to teach men psychology—that is, the science of the soul. It was given to instruct men, to correct, to reprove men, to make them wise in the things pertaining to God on earth ; so that they may know God, and live for ever with God in the glory of the everlasting kingdom.

Therefore you will often hear two preachers, equally earnest and equally

able to deal with the subject, use slightly different language; just as in the Bible itself you will ofttimes find the Apostles using almost philosophical terms, and at other times the ordinary language of the people they were addressing. So be on your guard in the middle of any address that you may hear at any future time, of allowing Satan to lead your mind away with some such consideration as this, "How is that to be reconciled with what I was taught on such and such an occasion?" It is of very little importance if you entirely forget the earlier part of this consideration; for your spiritual life need not be injured by it. But it is intensely interesting, and—I hope to show you—intensely practical. Thank God thousands of thousands of believers, far better, far holier, far wiser than ourselves, are resting in the presence of the Eternal God this day, having known nothing of that subtle analysis of their inner being upon which I desire now first to fix your thoughts.

Yet there is something interesting in the study. Even the old sage, more than

a thousand years ago, felt that few things were more interesting than for man to "know himself." May the Blessed Spirit preserve, not merely the thoughts, but the words, that are uttered, from hindering the souls whom God has entrusted to His Ambassador.

I omit entirely a very interesting distinction that is drawn in the New Testament between the flesh and the spirit, between the old man and the new man. I would merely say in passing that this is generally used to describe the antagonism between the lower and the higher part of our nature, using the words in the most general sense: the struggle that ever goes on in the regenerate child of God between that nature that he has inherited from his parents, be it a noble nature or be it a degraded nature, and the higher being that has been inspired by God the Holy Ghost. I leave aside entirely that distinction to-day of the flesh and the spirit.

Now, if you think a moment, you will have very little difficulty in observing the bodily part of your being; the hands,

the feet, and the like, that we can see and touch.

But we have all been taught from childhood that besides the body we have a soul; that is, an immaterial part of our being, not made of matter, separable from the body, and actually separated from it in death. What we call death is a parting, a strange mysterious separation, of soul and body. Now that is the simplest distinction. It is the distinction that for the most part the Prayer Book adopts, in such Collects as that for this day, in which we pray that God will preserve us from all harm that may happen to the body, and from all evil thoughts that may assault and hurt the soul.

And in the Old Testament you find, as a general rule, those two divisions, soul and body, the material and the immaterial part of our being.

We saw that in the Old Testament our Lord Jesus Christ appears. But He only comes forth distinctly in the New Testament. And then, as we read the Old Testament in the light of the New

Testament revelation, we see at once the Second Person of the Trinity working through the entire old covenant.

So again. In the Old Testament, if the New Testament had never been written, many might have imagined that the Spirit of God simply referred to the influence, the divine afflatus, the strange mysterious power that came forth from God. It is only in the New Testament that God the Holy Ghost is revealed, in all His magnificent glory, as the Third Person ; one with the Father and the Son, and yet separate from the Father and the Son ; a living being, speaking, teaching, vexed, grieved, and the like.

So, in precisely the same way, in the Old Testament, after you have studied the New, you can see a three-fold division of man's nature. But those who lived at the time would probably recognise only the soul and the body. It is afterwards, as we come out into the light of the New Testament, that we find the three-fold division. Very often, as I have said, in the New Testament the old general division between soul and body is found,

as for instance, " Fear not those that kill the body, but have no power to kill the soul." But yet, in numberless passages of the deepest interest, and of great practical effect upon our ordinary every-day life you find this immaterial part now becoming as it were subdivided. Just as the Godhead was not actually subdivided, but the revelation of three Persons became more clear ; so here you have a revelation of the division of soul into " spirit," or the higher part of the soul, and " soul " that is the soul proper.

You find in the Old Testament (1) *body* and (2) *soul*. In the New Testament you get (1) *body*, and soul, divided into (2) *spirit*, the higher part, and (3) *soul*, the lower part, of the immaterial being ; these three, body, soul, spirit. There are many very interesting questions about them, but enough for us, that just as in the Godhead there are Three and yet One, so in man you can trace three and yet one. It is not, observe, that one part of man's being represents the Father and another the Son and another the Holy Ghost, God forbid ! but merely

that, just as in the Godhead there are Three yet One, so in that individuality that you and I possess and that separates us off from the whole nine hundred and ninety-nine by whom we are surrounded, we can trace the spirit, and the soul, and the body. Remember ofttimes "soul" is used both for the spirit and the soul; but yet these two are separated in the more accurate portions of the New Testament.

For instance, in 1 Thessalonians v. 23, S. Paul prays a great prayer—with few exceptions, one of the most tremendous prayers, I think, that the Bible contains. He prays God for his converts that "their whole body and soul and spirit may be preserved blameless unto the coming of Jesus Christ." And when you take the Greek words to pieces, you find here three distinct petitions, all gathered up by his fervent eloquence into one short verse. He first prays that God may make them entirely holy; secondly, he prays that each part of them may be preserved to the coming of Christ, their body, their soul, their spirit; thirdly, he prays that

there may be such a harmonious development of the three portions, the body, the soul, and the spirit, that, like the three divisions of a beautiful garden, each part may be preserved unto that coming of Christ in its own entirety, perfect and complete.

What " the body " means is so familiar to us, that we need not now dwell upon that part of the subject. I am now on purpose using popular language.

Then the soul, when it is thus separated from the spirit, includes all the varied emotions—passions, affections, and so forth—all that we call " our feelings " : all those varied feelings that are linked as a general rule with the heart and with our powers of thought. The soul includes, in the Bible language, all that immaterial structure which you may find developed to a magnificent degree in those who have never been baptized, in those who neither love nor worship nor acknowledge God.

And the spirit, when it is separated off from the soul, expresses the highest part of our immaterial being. It is that

part of us by which we are allowed to know God, to have fellowship with God, to receive direct communication from God. And that, you observe, is entirely separate from the exercise of the mental part of our soul upon the things of God. That is the most fearful danger for a clergyman.

I may bring that second part of my being to bear upon divine things ; I may be able to argue, to convince, to preach with magnificent eloquence, to bring every power of my soul to bear upon divine things ; and I may have no more communion with God than if I were lecturing about Chinese or Japanese or any other language. It is a most fearful consideration. The reason why everybody should pray for a clergyman is, because he has to bring, not merely his body, but his soul, to the service of divine things ; and he is fearfully tempted to mistake the being conversant with divine things for communion with the Invisible God by the power of the Holy Ghost.

Those three divisions, anyone who is

accustomed to study himself can easily trace.

There have been times when we have been unconscious almost of the existence of a body or of a mind, when all the natural human affections seemed left behind, and we have only been in communion with the Eternal God. And there are times—when God is disciplining the soul—when the whole spiritual being seems dead; and we are conscious of nothing but the soul buffeted hither and thither by the storms and assaults of the world and the flesh and the devil. I have not time to dwell on the thought. I merely throw it out in passing.

Now look at the Bible passages. In S. Luke x. 21, we are told that our Lord —you observe how wonderfully the accurate distinction is kept, if you take the trouble to study the Bible—our Lord rejoiced "in spirit," in deep fellowship with His Father when He said, "I thank thee, Father, Lord of heaven and earth, that thou hast revealed these things to babes." On the other hand, there was a time in His experience when He was

in great agitation. He does not say, "My spirit is troubled," but "My soul is troubled." The highest part of His being was resting in communion with the Father; but the soul was troubled. "Now is my soul troubled." He came down into that experience, that we might remember in our own hours of difficulty that He has been tempted in all things like ourselves.

So when Christ died, it was His spirit that He commended to the Father. S. Stephen in like manner, imitating his Master, said "Lord Jesus, receive my spirit." It was not merely the "natural man" in S. Paul that was stirred by the idolatry of Athens, but we read "his spirit was stirred." The people who came to him and held Christian fellowship with him refreshed "his spirit." He says, when he is speaking of his service to the Church, that he serves God in "his spirit." When he was writing to the people whom he was not able to be present with in body, he says, "My spirit will be with you, though I am absent in body."

In Romans viii., we are told that the distinct gift that has been bestowed upon us, through the atonement of our Lord Jesus Christ, in our baptism into His body, is the spirit of adoption. Strange, new-born faculty, brethren! A magnificent power, that can only find utterance in those words, the full meaning of which shall never be exhausted on this side the grave; "we received the spirit of adoption, in the power of which, and by the instrumentality of which, we say, Abba, Father, our Father, my Father."

So again. "The Lord Jesus Christ be with thy spirit." "He that is joined unto the Lord is one spirit." "The minding of the spirit," Romans viii. 6, *τὸ δὲ φρόνημα τοῦ πνεύματος*—that is, the allowing the spirit to have the predominance in our nature, "is life and peace."

Now go on a step further with me, and observe the passages where there is a direct contrast in the Bible between the soul and the spirit.

In Hebrews iv. 12, we are told that

the word of God is powerful, and that like a sword it cuts between soul and spirit. That which has been in our thoughts so united that it was not even separated in the old covenant, the word of God cuts straight through. I will give you just one illustration of what it may possibly mean, not presuming to say that it is the correct interpretation. By the guidance of the Bible, I know when I am merely preaching and studying as the natural man, using the mere unguided intellect; and I know when I am led by the Spirit, so that the highest part of my being is in operation. Anybody may work this out who is accustomed as it were to analyse himself.

So again. The Apostle S. Paul says, in 1 Corinthians xiv., that there were times when a man prayed in the spirit, but not with the understanding. He was conscious that the higher part of his being was rising up to God, though he did not know the meaning of the words used. And S. Paul said that was a very dangerous condition. He preferred to have both the understanding—the mental part

of his soul, to use the popular description —both the understanding and the spirit enlisted in the service of God.

But now comes a passage which is the last that I shall bring before you, but I hope to put it as clearly as words can express it. In 1 Corinthians ii. 13, 14—the whole chapter illustrates my subject —the Apostle says that he has given up using merely natural words, that he finds they do not touch the higher part of his hearers' being, that now he goes direct to God the Holy Spirit, and he receives from Him the thoughts which by His help he is about to clothe in fitting words. And though he never would have disparaged the most careful preparation, though he would have said with a Bishop of our Church, that "if God has no need of man's wisdom, He has still less necessity for his ignorance"; yet the Apostle honoured the Holy Spirit, and recognised Him as the primal source of every power and influence that he exercised on the people with whom he was dealing. Then he says, "the natural man"—that is, the "soul-man" (ψυχικός) in the Greek,

the man who is under the domination of soul—that man, however grand and noble he may be, " does not understand the things of the Spirit of God." " He receives not the things of the Spirit of God ; for they are foolishness unto him ; neither can he know them, because they are spiritually discerned."

Observe what I mean. My hand cannot read a book. My foot cannot understand a problem in Euclid. Matter cannot do anything with mind in that sense. And if the soul part of my being is only given by God to be exercised on certain materials, it is absurd to expect that it would do the part of the spirit that God has given to be exercised on the diviner kind of knowledge. This is as absurd as it would be to expect my hand to read, or my foot to teach. The man who is only developing his soul cannot receive the things of the Spirit of God. They are foolishness to him. He cannot know them, because the spirit must discern them.

But the spiritual man, the man under the dominion of the spirit, discerns all

things. His body and soul of course are developed. Those he shares with all his fellow creatures. The baptized man shares body and soul with the heathen; but the baptized man also discerneth all things. O glorious privilege that you possess; regenerate children of God! Glorious are the powers—lying latent, it may be, and dormant—that you have in that being, body, soul and spirit, made for the tabernacling of God the Blessed Spirit. Arise, and be strong, for it is God that has given you the being by which you have the power to know and to love God, and to receive the things that appertain to the kingdom of God. "He that is spiritual discerneth all things, yet he himself is discerned of no man."

We have seen, from the Old Testament, the men who then lived might not have recognised fully the Second Person of the Blessed Trinity, but a fuller revelation was made on the subject by Jesus Christ Incarnate. We have seen that in the Old Testament people might confuse the influence of God with the Third

Person of the Trinity, who is afterwards in the later part of the Bible recognised in His own glorious Individuality, God the Holy Spirit. Thus, as men became more and more conscious that they were developing their spiritual being ; as they began to feel that they had not merely bodies and souls, but a spirit. They found communion with God, joy through studying the Bible, and the strange influence of Holy Communion with its calm solemnising power. These were far more real than anything they had ever experienced in their body and their intelligence ; and they came to look upon themselves really as only spirit.

Of course they knew and taught that they had a soul, they knew and taught they had a body, and they never would disparage one part at the expense of the other. But our Lord spoke nŏt of His soul, but of His spirit, for it was His spirit that He exercised upon earth. S. Stephen and S. Paul and all the saints of God had exercised the spiritual part of their being so much more than the lower portions, that they came to put it

prominently forward. And so they felt "pressed in the spirit," and any pressure on the soul or the body they tossed aside and bore only as a trial. What they really attended to was oppression of the spirit; when they prayed, they prayed in the spirit; when they testified—I am using every word of Bible language—when they testified, they testified in the spirit; when they lived, they lived in the spirit; they walked in the spirit; the whole being, as it were, was subjugated to the higher portion of that strange mysterious Personality.

Here then, we pause, leaving till later the mode in which the Holy Spirit operates upon each part; body, soul and spirit.

Let me just briefly remind you of certain facts.

First, we stand, you and I, separate from all by whom we are surrounded. We survey our nature. We recognise that each part comes from God, that each part is to be properly cared for, that for each part we shall have to give an account. "All men shall rise again with their

bodies, and shall give account for their own works." We have body, soul and spirit.

If I come to have dealing with my God as an adult, if I first come to know God when I have grown up, probably my spirit will be dormant. And the object of all those awakening agencies, such as revivals, is, not to carry on the life afterwards, but to awaken into being that dormant portion under the leading of the Holy Spirit.

If a child then has been baptized and properly brought up, you would expect it, like the man that has been miraculously born, to manifest the life of the spirit. All of us are miraculously born in the new dispensation. That which was a miraculous power before the descent of the Holy Spirit is the ordinary common-place experience now of you and your children and myself, for " the promise is to us and to our children." The child that has been baptized we expect to find like the Baptist becoming strong in the *spirit.* Observe the word again, and how it illustrates what I say !

We expect in the little child to see the mysteries of the kingdom of God revealed to it with its dawning consciousness, because Jesus Christ has said that " the things hidden from the wise and prudent are revealed to babes." We expect, unless we are unbelieving fathers, that the children God has given us to train will manifest first of all the life of the spirit, the divine life, the regenerate life, communicated to it silently and secretly, as all God's mightiest works are done silently and secretly.

Secondly, we stand with only a limited amount of power. We are finite beings, having only a limited amount of time and of money and the like.

But we have that strange gift of free-will. To use the very simplest illustration, just as a man can either spend his strength in having a useful kitchen-garden, or can develop the beauty of the flower-beds, or spend his time in rearing some rare exotics or tropical fruits in the green-house or the hot-house ; so you and I have the power of using our time and strength and money as we will, in

developing whichever part we like of our three-fold nature.

Observe, I am disparaging none. A man may spend his strength on the body. He may do it in a right way or a wrong way. He may, on the one side, get grand muscular development, of which his college is proud, that wins, and rightly wins, the prize in many an athletic struggle. He goes home, and his father—if he is a wise father—congratulates him. Or he may, on the other hand, spend his power in pampering that body, till he becomes a degraded effeminate creature—pampered into every kind of effeminacy, unworthy of the name of man.

Or again, a man may develop the soul. He may develop it till he shall be so shrewd that nobody's opinion will be like his in the business market. He may develop magnificent mental force, vast scientific power and ability. Or development may take the form of kindness to dogs and other animals. I am not speaking satirically of this kindness to animals. Thank God there is so much of it! Or he may develop his natural feeling, and

call it love ; or his mean cunning, and call it shrewdness ; or he may go forth in his own natural strength to study books that will only perplex him and enable him to talk smatterings of deep things. Or he may develop the spirit of sarcasm, until he never speaks on any subject without uttering sharp bitter words ; and he will have his reward. Men will be afraid of him.

Or a man may develop the immortal spirit.

You may spend your money for the good of others, you may spend your time and your wealth for the glory of God and the good of your fellow creatures. You may bring, by the power of your will, the whole strength of your being to develop the higher part by continual Communion at the Altar of God, causing your spirit to be fed with heavenly Food, that it may wax strong in the knowledge and love of God. You may feed it with the Bible. You may feed it on acts of love and mercy, till even upon earth sometimes the very doors of heaven seem open, and the enfranchised spirit ap-

peareth to have passed into the very presence of its God.

Now, in the first place, this teaches us to be large-hearted and generous.

If a man has given his whole being to art, we reverence the art, but we are sorry the spirit has been lost sight of. But never grudge the man his scientific conquests ; never speak disparagingly of what he has done in the world of art or of science. Nay, never look down on your little child, and despise the triumphs of its bodily strength. No man would begrudge his neighbour the carrots and turnips, when he knew that he himself had spent his own strength on the hot-house and the green-house. Every man reaps as he sows. Wish him well with the result of his labours. Never grudge it him ! If his pursuits have been of an innocent character, thank God they have not degraded him below the level of the brutes. If he has sown to the flesh, leave him before God, for of the flesh he will reap corruption soon enough.

In the second place, it gives us great calmness.

This is very important. If you have been self-indulgent of late, or if for a time you have omitted attention to the concerns of the spiritual part of your being, or have tried merely to win the approbation of some earthly individual, however noble or distinguished—you will not be surprised to find your spiritual life rather "down." You will not be surprised to find, if your soul-life or body-life has been intensely developed, that your spirit has not had communion with God. You will not be surprised. You will thank God, and say, " It is true, I must go back, and sow to the spirit. My communions have been careless, my Bible has not been studied. I was too anxious for the praise of men, I was too much afraid when they did not like what I did or said. I must go back. My spirit has got weaker. Thank God, there is the Blessed Sacrament. I must prepare for it with repentance and faith to get new life."

So with all other things ; for instance,

infidelity. If we have been reading a heap of books we cannot thoroughly digest, it is not to be wondered at if faith wavers. We must leave them for a time, till we have strengthened the spiritual part of our nature. The shining of the Holy Spirit alone can drive out the miserable darkness.

Lastly, there is Renewal.

You know there is something very striking in the picture that has so often been drawn of the man who had lost the patrimony, the fair acres handed down from his ancestors. We seem to picture him standing on the quiet hill as the sun is setting over the golden corn-fields. He watches the little stream and the village church, and his spirit rises within him as he marks the alien bands that have possessed those fields, as he feels that he is exiled from the home of his fathers.

Oft-times we feel as if we had lost the inheritance incorruptible and undefiled, and that fadeth not away—that glorious inheritance handed down to us by the great God and Father of all The beauti-

ful garden is there, and it is ours—this garden of the soul that our God has given us ; this garden of the immortal spirit ; this garden of the regenerate revivified, incorruptible body, which shall hereafter be so transfused with spiritual power that it shall no longer be a natural " soul-body," a body fit only to be used for the soul, but a glorious body. It will be fit for use by the immortal regenerate spirit created afresh (as it were) in the image of God.

"Yet now be strong, O Zerubbabel, saith the Lord ; and be strong, O Joshua, son of Josedech, the high priest ; and be strong, all ye people of the land, saith the Lord, and work ; for I am with you, saith the Lord of hosts : according to the word that I covenanted with you when ye came out of Egypt, so my spirit remaineth among you : fear ye not" (Haggai ii. 4, 5).

We have watched those men of old days build that temple at Jerusalem. There is something even now that strikes a note, a deep response in our hearts, as

we read of them, the Zerubbabels and the Joshuas, and the inspired Haggais and Zechariahs. We seem to watch that old temple at Jerusalem lying in all its ruins, and we see the men strengthening each other's hands, bidding each other "be strong." Be strong, ye laity; be strong, ye clergy; be strong, all ye people of the land. The Lord God is with you. "My spirit remaineth among you; I have brought you forth out of the land of Egypt; be strong, fear not."

My brethren, do you not see whither the illustrations are leading you? Have you forgotten that magnificent word of the New Testament, "we are God's husbandry, we are God's building, with God we are labourers together," as the Greek has it. It is of God the garden is, it is of God the building is, we are fellow workers with God (*Θεοῦ συνεργοί*).

Consider, then, your body, soul and spirit. Watch that great temple of God —yourself. Look at it. See those crumbling stones, the thorns and briars growing all over it. Listen to those cold

winds as they moan around in the days of darkness and disappointment and self-despair.

Consider it, if you come into touch now, after long long wandering. Perhaps there is no sound of prayer rising in that desolated temple of thy soul, no glorious Te Deums, no power to praise and magnify the eternal Trinity. " Prayer ! I cannot pray ! Prayer ! I know not what it means ! Belief in my God has vanished ! Fellowship with God, joy with God, I know not what you mean ! " There is nothing but darkness, deep darkness, in the desolated walls.

" I have sinned, O God," let that be your prayer, " by my own grievous fault. I have spent the strength of the past years of my life on the body and the soul, and left the spirit untended. I have sinned, God be merciful ! "

Are you repentant ? There is One there, standing at your side. You are working ; a fellow-worker with God, with God the Holy Spirit. Arise ! lay

one stone to-day, and another to-morrow. Work patiently, work trustingly, work prayerfully ; and the glorious Shekinah of the presence of God shall illuminate that now desolated temple. Hymns of praise and thanksgiving shall arise to the Triune God.

Arise then, begin to build. The glory of the latter temple, the outcome of the Incarnation, shall be more glorious than all the dreams of primeval Paradise. Be strong, O Joshua ; be strong, ye Zerubbabels ! " My Spirit," saith God, " remaineth with you, ye fellow-workers with God the Holy Ghost."

III

THE SUPERNATURAL GUIDE

THERE are three special difficulties which seem to press upon the mind of any one who has to suggest thoughts upon the Person and office of God the Holy Spirit.

There is the tremendous responsibility of speaking on such a subject, apart from the glorious ideal which every preacher must set before himself only from time to time to be bitterly disappointed, the longing desire to set forth in something at least of worthy language the glory and the power and the magnificence of that Eternal Spirit.

The abundance of materials is so great. Every Sunday it is so difficult for a preacher to decide, out of all the mass of subjects connected with the work of

God the Holy Spirit, which shall be the special line of thought for the Sunday that is to follow. So I would ask those of you who believe in the Holy Ghost—for large numbers even of communicants do not believe in the Holy Spirit—I would ask those of you who are accustomed to go to the Holy Spirit for guidance, who have found Him really direct your life, to pray Him definitely, at least once, that out of this abundant material which God has given to His preachers, in the labours of the Church no less than in the inspired body of Holy Scripture, He will guide us to choose that which shall be most really helpful to our immortal souls.

And again, there are some who know that they are not even at peace with God, who do not yet know how to say "Our Father," who do not now even realise that they are reconciled to God and washed from their sins in the precious blood of Calvary. I may be speaking to some who know that they are not at peace with God, that if they die to-night, apart from the physical shrinking from

dissolution, they are not ready to meet the God who is calling one after another, solemnly and ofttimes suddenly, out into His more immediate presence.[1]

Now may the blessed Spirit be with us ; may He supply what is wanting, and restrain each wandering thought, and check each impulse of the old unregenerate nature, that so God alone may be glorified through Jesus Christ the Lord.

We have seen then, that the Holy Spirit is a Person, and that this living Person, equally with the Father and the Son to be worshipped and glorified, one with the Father and the Son yet separate from them in His own individual Personality, operates upon our personal being. We have considered at some length that three-fold division of our human nature which seems to come out so prominently in the New Testament, the body, the soul and the spirit. You will be careful to remember that while

[1] Reference was originally made to the speaker's books of Instruction—*How to Find Peace, Be ye Reconciled to God,* etc.—still obtainable.

there is an essential difference between the body and the soul, there is not that essential difference between the soul and the spirit. We may be thankful for the distinction between soul and spirit ; but the broad difference between the " body " and the " soul and spirit," or between the " body " and the " soul " (whichever you like to call it), is an essential difference. If you watch that corpse lying in the quiet room, the body you see is dead —but the soul lives. It is very little matter, though intensely interesting, whether you hold that there is a distinction between soul and spirit. If not, when I speak of the " spirit," you can consider me as only describing to you what you call the higher part of your soul, the part that is able to have communion with God. And just as the distinction is not always clearly observed in the Prayer Book nor (for several historical reasons) even in the Bible, so you will find in human teachers, though exactly agreeing on all fundamental points, great divergence of language when describing the different parts of

that complex being which we call " ourselves."

Therefore, if you find you are becoming perplexed, toss the subject aside entirely, and come down to something more practical.

It is the office of God the Holy Spirit to give life to each part of our being. He is, the Nicene Creed tells us, " the Lord, the giver of life," and now we think of His work for our personality, " ourselves." There is indeed something glorious when the mind is allowed to take a wider range, as when in thought we pass to some great mountain range, and think of God the Holy Spirit giving order and beauty and glory to those magnificent mountains, revealing through that wondrous fabric of nature the attributes of the invisible and eternal God. There is something uplifting as we go back to the book of Genesis in the spirit of that hymn, " O all ye works of the Lord, bless ye the Lord ; praise Him, and magnify Him for ever." We see the visible operations of God the Holy Ghost, the " giver " of life (*τὸ Ζωοποιόν*), in each

stream that flows, each bright sunbeam that sparkles on the water. We dwell upon the magnificence of God in creation, as we think of the power of the Holy Ghost that has been brought to bear upon the minds of artists in these modern days. And we go forth—sometimes we become narrow even in God's Holy house—from the narrowness of what we technically call "spiritual life," and see the great rolling stream and the glory of God in every work of nature. The mind seems to rise up, and an involuntary Te Deum bursts from our lips as we sit beneath the pine woods and listen to that strange music of the wild breeze murmuring through their tops, and watch through the opening leaves the grandeur of those eternal mountains, companioning with the clouds and claiming fellowship with the very firmament of heaven.

But now we confine ourselves to man; body, soul and spirit.

1. It is the work of God the Holy Spirit to communicate life to the body.

"If the spirit of him that raised up

Jesus from the dead dwell in us, he that raised up Christ from the dead shall also quicken," give life to, " our mortal bodies by his Spirit that dwelleth in us " (Romans viii. 11).

In some way that we cannot understand, God the Holy Spirit by the power of His Godhead acteth upon the body, giving life and light and beauty and refreshment even unto the physical frame.

And then the same inspired Apostle leads us on (Philippians iii. 21) to a glorious thought that as yet is not fully revealed. He says that those " who mind earthly things " are becoming more material every day, their soul-life and their spirit-life being gradually quenched. But we have learnt that we have been baptized into a heavenly Jerusalem, that we have been made partakers of the life of God ; we, who know that our conversation is in heaven, are looking for the Lord Jesus Christ who shall change the " body of our humiliation " (*τὸ σῶμα τῆς ταπεινώσεως ἡμῶν*) fitted for this state where man is humbled beneath the level for which God has elected and pre-

destinated him—" that it may be fashioned like unto His own body of glory, according to the working whereby He is able even to subdue all things unto himself." Do not let us lose the import of a single word. We know what the body of our humiliation is. We know what it is to be hampered and hindered on every side by the limits of our physical strength. Here, the same God, whose word has been proved true in the experience of the past, bids us trust Him in the future also, and promises that our experience shall tally with every word of His divine revelation. That body, fitted now for the state of humiliation in which you are bearing the burden of a body made corruptible through sin; that body is to be transformed, to be like unto the glorified body of Jesus Christ, to be like unto that body on which the disciples gazed with mingled awe and love in the great forty days: like unto that body of His transfiguration when Moses and Elias were with Him on the mountain and the disciples felt that it was good for them to remain there for eternity; the glorious

body of the risen and ascended Christ. Lose not the meaning of the words. "He shall change (the form of) the body of our humiliation that it may be made like unto the body of his glory." And how? Then comes, in the self-same verse, that with which every student of the Bible is familiar, a linking on of the work with the office of the Holy Ghost, "according to the working whereby he is able to subdue the all to himself," according, as it is put in the parallel passages, to the power that worketh in us, according to the power of the Holy Ghost that raised up Jesus Christ. It is by the invisible might of that third Person in the blessed Trinity, "the giver of life," by whom, as St. Paul teaches us in Romans viii., our spirit is being quickened and our soul enlivened. By His mysterious operation, we shall (1 Corinthians xv. 44) find ourselves on the great resurrection morning in that grand surprise of joy, furnished with a body, not merely fitted for the soul, a natural body (ψυχικόν), but a spiritual body (πνευματικόν), a body that is adapted for every operation

of the immortal regenerate risen spirit. The Holy Ghost is the " Giver " of bodily life.

As has been brought out more in detail and may be afterwards considered, He gives to the soul and the spirit definite gifts and graces.

He gives faith, and hope, and love. He gives—as the Collect for the Confirmation Service tells us—wisdom, understanding, counsel, ghostly strength, knowledge, a feeling of confidence, child-like confidence, that says " Abba, father," holy fear, joy, peace, long-suffering, goodness, meekness, righteousness, strength, gentleness, temperance.

Each word of these blessings would afford a subject for a quiet day.

Let me mention to you in passing the wonderful help that you will find if you will take the Bible and a Concordance and make out lists for yourselves of the fruit of the Holy Spirit. Accustom yourselves as it were to think in the light of that chapter of the Revelation of the Holy Spirit, the water of life and the tree of life, and then the wonderful fruits and

leaves that grow on the tree. Then look out such a word as "fruit" in your Concordance, and "spirit," and you will be guided at once to a chapter at the end of the Epistle to the Galatians, and then on to another verse in the Epistle to the Ephesians, and so on in that way. I cannot tell why it is; but if you say a Collect and then—humbly look up to the Holy Spirit and try to put those words together and try to form even the most imperfect idea of their meaning, the blessed Spirit begins after a few times—when it is hard work to form the habit—to encompass us. Would to God it never passed away! We seem to realise that we have fellowship with the Holy Spirit, that He is now teaching us, that as we study the Bible we are being led by the hand into the beautiful garden of the Lord, to gather the flowers from the Paradise of our King. Try it, I say.

This then is the office of the Holy Ghost, of which we are always reminded when we say that word in the Creed, "the giver of life."

Let me now remind you of the principle of His working.

All things are from God. Your body is from God and belongs to God, as much as your soul or your spirit. That which God hath joined together, let not man put asunder.

Each part of our being is sacred and to be preserved in its entirety. S. Paul prays (1Thessalonians v. 23) that body, soul and spirit may be all pervaded by the Holy Ghost, and may be all kept, as God would like to see them in the day of judgement—perfect in their completeness and in their entirety. And the Greek words that are used are the same words as are used in parallel passages, where they are explained by the Blessed Spirit in this way, " entire," " lacking nothing." Every word is taken from the religious account of the division of the tribes in Canaan, where each man was to keep his own lot, his own little bit of country, and it was to be restored back to him and back to his family in each succeeding year of Jubilee. He was to keep his own lot perfect. And so the

idea in the mind of the Apostle, writing under the guidance of the Holy Ghost, is that body and soul and spirit, each separate, each with the light of God shining behind it, and yet all united in God, each is to be kept in its place. Just as we saw that in a beautiful garden flowers and kitchen garden and hothouses will be distinct, but they are all necessary for a complete cultivation.

Remember that, then you will be kept from one of the dangers of spiritually minded people, undervaluing that which is natural. What we call natural and supernatural are both from God ; both to be honoured.

It is extremely important to distinguish them. We may confuse mere natural amiability with the fruits of the spirit, or mere natural activity that does not like to sit still with the holy resolve to live and die to the glory of God.

And, on the other hand, we might become satisfied with the lower instead of the higher gifts. Therefore we must keep the principle distinctly before us.

While we guard against undervaluing either body or soul, natural or supernatural gifts, yet we must bear in mind that one principle of the working of the Holy Spirit, so far as He has free course and is allowed to be glorified by man, is *progress*. We are led on from strength to strength ; the path of the just is like the shining light—and so forth. Of this there are hundreds of illustrations in the Bible or in life.

The order of development varies of course ; bodily life generally comes first. But the development of the soul-life and the spirit-life varies. It depends a great deal upon the faith of the parents, I think, whether they really believe that being brought to the font makes any difference to the child, or whether they wait for a difference to be wrought in it by some stirring sermon, when it has grown up to twenty or thirty years of age, and has lost the best and youngest and freshest years of its life. But, in the homes of those who believe in God's grace given in the sacraments, so far as I have been able to watch it, at first

there is generally a great development of the higher part of the being. It seems perfectly easy to the girl or the boy up to a certain time to believe whatever is taught them. And there is the terrible danger of persons crowding upon their minds more than God has distinctly revealed and the Church has embodied in her Creeds. There is at first an almost natural—I am using human words—an almost natural response on the part of a little child brought up in a holy family to the deepest mysteries, the resurrection of the body, and the communion of saints, and the like. And then, so far as I have observed it, there comes a very critical period, spreading often over many years, in which the child goes down to Egypt or the mere natural soul-life seems to be developed. The influence of the home is the same. The influence of parents, the influence of teachers, may be exactly the same as it was in the year before. But there comes a development of natural life. This experience has been embodied in many common proverbs. The world recognises the first develop-

ment of self-will in the boy that thinks he is a man, or of self-will in the girl that thinks she should have some liberty. It is a phase of life rather amusing, if it were not really lowering the dignity of humanity.

Then sometimes in the providence of God the boy or the girl is carried safely through this time. They seem, like our dear Lord, to be taken down into Egypt and brought back again utterly unharmed. The soul-life is developed, but in such absolute subordination to the higher life that has been developed by the Holy Spirit, in such complete submission to the leading of the Holy Ghost, that the boy or the girl, going on from strength to strength and arriving at the verge of manhood or of womanhood, appears as one of those the Revelation calls the men-children that rule the world.

I am not disparaging manhood, but taking what the world uses as its type of strength,—often so mistakenly, for many a man is, God knows, feebler in spiritual things than the veriest child. These are

the men-children that rule the world and win back the devil's kingdom for Christ the Crucified. But, generally speaking, it is taken for granted that boys do not need religion, and that girls must have a certain sort of liberty for a few years. And even where parents are sorrowing over it, you cannot help it. The boy or the girl may say, "Let me have my substance and go into the far country." And in such case even the great father in the parable you know said, "You must go"; and he let him go, and let him waste his substance in riotous living, until he came back again with a disordered body, with great opportunities wasted, and fearful responsibilities incurred.

But in whatever way the Holy Spirit may work—and God forbid we should limit Him—you will always find that there is *progress*, leading us on. In proportion as you are submitting to the guiding of the Holy Spirit, you will be growing in the knowledge of God, and in aspirations for holiness, and the like.

You must be very careful now that the

devil does not transform himself into an angel of light and perplex you.

You may feel that you are going back, you may feel that you are worse than you were a year before ; but if there has been a humble giving up of yourself, however imperfect the surrender, to the Holy Ghost, you may rely upon the word of God that there is growth. Others will watch it, and know it, and thank God. I have thanked God for many in this Church who whenever they spoke to me were simply moaning over their shortcomings. All the while these people are growing, and their light is shining, and their influence is spreading ; and others are thanking God for His work in these very souls who are walking in darkness and the shadow of death so far as their own spiritual consciousness is concerned. This is the principle of progress.

Let us now touch, in passing, on the agents that the Holy Ghost uses.

You see what abundance of materials there is on this subject. Oh ! what joy

it would be, brethren, if we were free from all our ordinary work, and were just allowed to rest awhile, and then to read and to pray, to have communion together in spirit, then to refresh our souls with the blessed Body and Blood, and then, after the quiet rest, to begin again and study those wondrous mysteries of the kingdom! What joy it will be, in that sabbath that knows no ending to be taught by God Himself the glorious truths of that spiritual kingdom! Eye hath not seen, nor ear heard, nor hath entered into the heart of man to conceive, what God has prepared for those that love Him; but God begins now to reveal, and will then go on revealing, them to us by His Holy Spirit.[1]

Now the agencies that the Holy Ghost employs are various. Sometimes His action is direct. He acts upon us without any agent so far as we know.

Again, He uses the word of God; what are called in the Acts of the Apostles

[1] From about the time of this Address, the principle of Retreats increasingly began to be accepted in the Anglican Communion.

life-giving "oracles," the Bible, as you know. "The letter," S. Paul says, "kills; but the spirit makes alive, gives life" (2 Corinthians iii. 6). There you observe an important distinction. Men study the Bible to write books on the Bible, thank God for them. People study the Bible to deliver sermons and Bible Class instructions; they are obliged to do it. But all that may be utterly different from bringing the Word of God to the presence of the Holy Spirit. He uses that Word, just as our Lord uses the Bread and the Wine, as a channel through which He gives His mysterious Body and Blood. The Holy Spirit through the Word of God speaks home, and acts upon the highest part of our being. How often have we found it so?

Is it not so? When heart and flesh were failing, and the devil seemed to tell us that the Bible had no meaning, and we opened it, and we knelt, and then we sat, and then we walked, and the text seemed all to be the letter that killeth, without force or life or power; and then at last we were obliged to shut up the

book and to go away, and the devil said, "You see you have failed"; we said, "No, God is true; get thee behind me, Satan, the answer will come." And then afterwards perhaps, in some quiet walk or ride, the rock was smitten by God Himself, and the great stream seemed to flow out, and all the teaching that we needed for our own souls and for the life of our people seemed furnished out of that one text. Oh! the depth of the wisdom both of the knowledge and the love of God. How unsearchable are His ways, how infinite His love! Glory be to the Father and to the Son and to the Holy Ghost. Let us love our God, and serve Him, for He is worthy of all the love of our entire being.

And then, just as the subjects come before me—the blessed Sacraments. Of course we ought to put them first; yet the Prayer Book puts the Word of God first sometimes, as if to guard us against the danger (that ofttimes in these days seems to be cropping up) of undervaluing the Bible through the very love of the Sacraments. We pray when we receive

the Body and Blood of Christ that our souls may be washed by His precious Blood and our bodies made clean by the Body of Christ ; but the Holy Spirit of course is the agent, not only in our baptism, but in all the work of Holy Communion. It is by the power of the Holy Ghost that the mysterious Body and Blood are given to the soul, just as the bread and the wine are given to the body.

There are the Sacraments, and then there is that great subject—only to be mentioned here—of the whole education and training of the elect through the circumstances of life. Men think that they can never be spiritual, on account of the hindrances and the perpetual frettings and annoyances by which they are vexed ; whereas God orders our circumstances so that the Holy Spirit may take all their materials and make them very Sacraments for the development of our spiritual life. O you mothers, when worn and weary as you ofttimes are, and feeling that you cannot rise to the highest life ; you servants, when dragged down by

the ordinary drudgery of your daily work ; you men of business, when overwrought ! Believe me—that drudgery or work, which seems so mechanical and appears to you to hinder the development of your higher life, is all appropriated by the loving Spirit as so much material on which He may work. Have faith in God ; that is what you want. Believe that God is with you everywhere ; and believe that the Holy Spirit is using the circumstances of life, no less than the Word and the Blessed Sacraments, for developing that higher life for which you yearn.

And, as a seed-thought, leaving it for you to cultivate, on the mode of His working. It may be that there is a deeper law still into which we have not yet penetrated.

In many a case death seems to cast a strange loveliness over a character of one we have known, even though we disliked him when he was alive. In that halo, as it is often called, have we not the forerunner of a deep mystery of which

more will be revealed to us in the Kingdom of our God? Then, the action of death, even when we see it swallowed up in life, will be found more important than we have conceived on earth. Be that as it may—and you can leave that thought if it does not help you, or if it perplexes you—at any rate there is no doubt that Almighty God is ofttimes here developing the glorified life.

God the Holy Spirit is bringing order out of chaos, and life is being brought out of death. Our minds are sometimes drawn back to extinct races, or great forms of physical life, on the death of which the lives of succeeding beings have been reared. Death in nature's sphere is the preparation for life. The bodily life, the life of eating and drinking and sleeping, is made to die, that the man's intellect may be developed and his capacity for work strengthened. The body dies that the soul may live, and the soul will die that the spirit may live.

Sometimes we can feel only death—that is the first stage—we are conscious

of death. We lie at Christ's feet as dead. The teacher says, "I cannot teach"; the visitor says, "I shall fail in my district"; the struggling Christian says, "I have lost all life, all faith, all hope; I am dead." It is all pictured out in "I lay at His feet as dead" (Rev. i. 17). And there are times when we can only lie there as dead; when we can only ask the Holy Spirit to fight for us with the invisible powers of evil; when we ask our Lord Jesus Christ to keep us in the purity of the faith, and to feed us with His blessed Body and Blood. We have not—as once it was said to me—the power to cling to Christ; we can only abide in Him. That is the realisation of death.

And then there comes the second stage, in which God helps us to recognise the two elements side by side in our own experience; that strange sort of consciousness that may be illustrated by the rivers that you have seen, those of you who are familiar with Switzerland, where the discoloured stream and the

fair beauteous river flow side by side in one channel. We recognise in our one personality life by the side of death, dying and living.

We are taught by God to see that in proportion as the dying goes on, the life will be developed. By the dying of the body and the soul, the higher life of the spirit, the gifts and graces of the Holy Spirit, are developed; wisdom, understanding, counsel, strength, love, joy, peace, long-suffering, gentleness, meekness, patience. The double consciousness should be recognised, as in both its divisions equally true and equally necessary.

Meditate a while at your leisure on such a text as 2 Corinthians iv. 10. We are always, the Apostle says, carrying about with us the dying of the Lord Jesus, in order that the life of Jesus might be made manifest in us. Life and death! I am dead, says S. Paul, yet I live.

There is the dying of all the old self, the old nature, the old love, the old faith, the old hope, the old knowledge,

the old capacity for influencing others, and a strange consciousness that the old nature is dying ; and then concurrently is the experience that seems to have uplifted S. Paul to heaven, when he said that, though he was in such heaviness through manifold temptation that he despaired of life, yet he was rejoicing in the Lord ; always, he says, rejoicing ; "dying, but behold, we live" ; praising God, he says from morning to night ; would to God, we could rise to that ! and yet saying, "I am in heaviness through manifold temptations." He experienced that sort of double existence in one personality.

Then comes afterwards something higher still, in which the Holy Spirit strengthens the higher part of man's being ; that eternal Spirit raises him up to recognise the body of death as something from which he shall be delivered ; and then there follows an intelligent co-operation of the higher part of man, the regenerate spirit, with God the Holy Ghost. The Holy Spirit, as S. Paul says, so witnesseth to his spirit that he is the

child of God, that he looks calmly upon the death of the old influence, the old physical strength, the old love that he used to win, and in which he used to bask; he sees it all dying, and yet he cries, "Thank God, I live!" That is but the faintest echo of nearly every passage of that inspired Apostle's writings.

Let me recapitulate what has already been said:

(1) The Holy Spirit gives life.

(2) The principle of His working is grace in exchange for the old grace of last year; life in exchange for life; progress onward to the shining of the perfect light.

(3) His work through agents—the Word of God,[1] and the Sacraments, and the circumstances of life.

(4) His mode of working—life comes out of death. We are not delivered from dying, any of us, but we are delivered out of all the lowering condition of our

[1] Of course if you know Greek, it is a great help to read your Greek Testament; but even the ordinary reading will teach you in a few days very much about the work of the Holy Spirit. G.H.W.

fallen humanity ; by death and through death we rise into the glorious free life of the children of God.

What is the end of it all ? What is the result ?

We come back to that which is the Alpha and the Omega, " the Giver of life." " I have come," said the Christ, " that they might have life, and that they might have it more abundantly " ; free, glorious life ; unhampered, unhindered, through the power of the Holy Ghost that worketh in us.

You remember the passage that has so often occupied our thoughts, the Second Chapter of Joel, where at the beginning of the chapter we have the principle of Lent, the turning to God with weeping and fasting and prayer ; and then we are led on to a wondrous history in the succeeding verses, to the glorious development of Whitsuntide ; we are taken on to that passage which the Holy Ghost, speaking by S. Peter, in the Second Chapter of the Acts, refers to and connects with the day of Pentecost. We

are led in the one chapter from Lent over Easter into Whitsuntide.

And what is the characteristic of the dispensation of the Spirit, as brought out in that prophetic utterance where the Holy Spirit Himself, in the Acts of the Apostles, refers to the dispensation in which we have the privilege to live? It is abundant life. "I will restore unto you the years that the locust hath eaten, the canker-worm, and the caterpiller, and the palmer-worm, my great army which I sent among you; and ye shall eat in plenty, and ye shall be satisfied, and praise the name of the Lord your God, that hath dealt wondrously with you; and my people shall never be ashamed. And ye shall know that I am in the midst of Israel, and that I am the Lord your God, and none else; and my people shall never be ashamed. And it shall come to pass afterward, that I will pour out my Spirit upon all flesh; and your sons and your daughters shall speak for God; your old men shall dream dreams, your young men" (instead of as formerly looking at the ground and

trying to provide for the corruptible body, and scattering what the world calls " wild oats ") " shall see visions," visions of the power and the glory of the one perfect Man, fired by the Holy Ghost with a divine ambition to follow Christ and to serve Christ and to glorify Christ.

What is the characteristic of the dispensation in which we have all been living ever since the Acts of the Apostles ? Life ? The caterpillers were the creeping things that devoured the green things that God had brought on the earth ; caterpillers and locusts are Bible pictures of the corruptible things of this life, the lowering influences of secular cares, the corrupting power of this present world in all its manifold forms ; what we call earthliness.

And what is the promise ? The Giver of life will restore to you the wasted years. Fear not, O land ; be glad and rejoice ; thy God will indeed deal wondrously with thee.

You see where I am leading you by the power of God. If you are tempted to sin, I tell you that as a man sows he

reaps, and that your sin will find you out. Every Christian will tell you that as he can bear it, the more holy he becomes, the more the sins of childhood and of youth are finding him out, and wringing bitter tears from his eyes and ofttimes breaking his heart. You who really know religion are well aware of that.

But when you have sinned, when you have broken the law of God, then the devil comes transforming himself into an angel of light. He says, "What a man sows he reaps. God is like man. The mistake has been made, and you shall suffer for it. The ears have been wasted and you shall never gather a golden harvest. You have lost the opportunity, and God has cast you aside. You may be dragged into heaven, but you will never be a world-power, a man-child." That is the devil's teaching which is half truth.

You will reap as you have sown, but it will not be in the way the devil pictures. The dying will have to be accomplished, but the devil blinds your eyes to the other half of the truth, that consciousness

of the renewed and regenerate and uplifted Christian. Side by side with the dying there is the living, and the promise of the Giver of life, of life more abundant. If the desire has been left in you to grow in grace; if you are not given over to perdition, and have not abandoned God and the Church and the Sacraments and the Bible and Religion, if you are not given up to the devil (in which case you will never care to listen to the subject at all); if the desire for holiness remains; if God's minister is guided to send to you such a message as I have brought in the name of the Lord; if the Sacraments have not been denied you by the discipline of the Church; then, deepen your repentance, but balance it with your faith. Believe that you deserve to be lost, but thank God that you are saved. Believe that your sins are as scarlet. Tell them to God with a broken heart. But thank God that He has said, Though your sins be as scarlet, they shall be white as snow. Tell God you deserve for ever to be lost; and be content to lie for ever humbly at His feet. But arise. Whilst on the one

hand you may lie in the dust alone with your God, you arise in the power of the Holy Spirit, the Giver of life : life more abundant, life in one year for the grey-haired man to repair the damage of sixty years of carelessness ; life for the poor soul that has been sitting in darkness and the shadow of death, groaning over the sins it has made its taskmasters in the past.

God the Holy Ghost ! Oh, that there were time to continue the subject, that one might tell you what souls have found. They have come thus to the glorious life, the uplifting power, the magnificent enterprises on which they are now engaged for God, who has given them life more abundant, life conquering death, life given straight down from God the Holy Spirit, the Giver of life ! Thanks be to God who has given us the victory, through Jesus Christ the Lord.

IV

THE SPIRIT OF LIBERTY

Now, I am taking for granted that the Blessed Spirit does live in us in more or less manifestation of His power according to the amount of our surrender to His divine influence. I desire, depending simply upon His own blessed help, to try to unfold to you some few of the thoughts of a more practical character that flow from the intelligent conception of the personality of the Holy Spirit.

The first result is, a sense of indescribable liberty. Where the Spirit of the Lord, we are told, where God the Holy Ghost is dwelling, there is liberty. Or again, you have not received into your hearts, says the Apostle, a person to

enslave you, but you have received the Holy Ghost, the Spirit of liberty, whereby the child cries Abba, Father.

People go on praying the prayers of the Old Covenant, forgetting that God has answered them and that God has given to you and to me that for which patriarchs and seers, and the wisest of ancient Jewry, were thirsting in vain. Prophets, said our Lord, and kings have desired to see the things that you see, and have not seen them, and to hear the things that you hear and have not heard them. Those words of Christ were uttered before Pentecost; much greater is the force that they possess since the baptism of the Holy Spirit on that first Whit Sunday.

"Where the Spirit of the LORD is, there is liberty." I am quite aware that these words at first seem to come into collision with our experience. It is a very common reproach against religion that it is bondage, that it is a perpetual system of forbidding this and that, of hindering the soul from enjoying life, from going where it likes and doing what it pleases and walking according to the desire of its own

mind. And one of the reasons that have made it often difficult to find candidates for Holy Orders has been the idea which has been spreading through the minds of men that there is something cramping to the mind, something enslaving to our intellect, in being heartily given up to God in the ministry of His Church. It is one of Satan's most successful lies whereby, transforming himself into an angel of light and appealing to the very instincts which God the Holy Spirit specially loves to satisfy, he turns away minds from the most glorious and uplifting and joyous of all the professions in which a man is allowed to live and move and have his being.

There is, as there always is in Satan's falsehood, a germ of truth. You will find it, alike in theory and in practice, that Satan never deludes by an entire falsehood. He has too much respect for the mind that was created in the image of God. And it is quite true that at the beginning there is a sort of bondage in any kind of religion. At first this heart of ours, that cleaves to earth, has to be raised

into a higher atmosphere. At first this will of ours which is ever wandering hither and thither has to be restrained that it may walk in the narrow path that leadeth to life everlasting.

There are in the kingdom of the Holy Ghost certain laws which must be obeyed, and without obedience to which none of the higher results of the kingdom can ever be obtained. But, my brethren, is not this the case in every department even of the world in which we live, this natural world?

Are there not certain laws of health which a man cannot defy with impunity? And is it not a natural expression that comes up at once to our lips, "the laws of thought." Whether we will or not our mind is bound and fettered, and there are certain modes in which by its very constitution it is obliged to think and work. But we know that where law is, paradoxical though it may seem to the mere theorist, there is liberty.

But for fear that we should be deluded by this subtlety of Satan, the Holy Spirit has taken care to write down for us in the

Bible this word of comfort, that His law is a law of liberty. He seems to say to us, "Believe that I am your God, and that I am living in you, and desire you to be free. Believe that every restraint which I put upon you is only to save you from yourself; to save you from the degrading appetites which would drag you down to the lower earth; to save your heart from falsehood and the love by which it could never be satisfied; to save your mind from the bondage of error; that like the lark set free from the cage of this lower earth, you may soar up into the realms of light and of true wisdom and knowledge, in the everlasting and glorious kingdom where God is, and where truth is revealed in all its completeness."

If once you have learned that you have God in you, you will see at once the glorious uplifting deliverance that results from the recognition of that one fact. For if my God lives in me, He can take my past sin and can bury it out of sight, for it is by God that I am to be judged. If it be God that liveth in me, He can take this sin-stained heart and wash it clean in the

blood that cleanses from all guilt. If God be in me, this lower nature, or this degrading appetite that rises up at times, is powerless, because He is the Creator of my being, and He Who created me once can re-create me with the new and the regenerate life of the reconciled child of God.

If you follow out the thought—you will see what an intense reality it gives to the absolving power of the precious blood, to the free forgiveness, to the deliverance from conscious guilt, from conscious weakness, from everything in fact that binds us down to earth.

Dwell on this thought. Think of yourself for a moment entirely given up to the Holy Spirit, and think of the blessing amid all your cares and temptations of that Blessed Spirit dwelling in your heart. Think of a God of love allowed just for one day to teach you that He loves you ; to pour His own love into your heart ; to pour in joy and peace and the happy consciousness that you were reconciled to God through Jesus Christ ; to pour in all that the early Christians

had, when, in the midst of their greatest sufferings, they lifted up their heart and said, "Thank God we are forgiven; we are at peace through Jesus Christ." Why was it they were so happy? Why was it that like the bird, they were ever flying up into the free joyous air of heaven? Just this: they believed in God the Holy Ghost, and the Holy Spirit taught them the great fundamental truths of man's acceptance in Christ and of man's sure deliverance from the power of evil.

Let us follow out this thought a little more fully, for if I can leave it with you to-day, it is not too much to say that a new creation shall have been accomplished in many by the indwelling power of God the Holy Ghost.

Now those of us who have at all followed Church teaching know quite well the importance that is always attached to a plan and to a system in the religious life.

I believe, and every year confirms me in that belief, that without a definite plan for the religious life progress is impossible.

It is quite true that till the soul has

received the free forgiveness, till it has known something at least of conscious communion with Jesus Christ; till it has known something of the joy and peace in believing, in whatever form God may be pleased to give the blessing, whether in a calm restful peace or a more ecstatic joy, it matters not; till then I fully grant that the systems are not of much use, rather perhaps dangerous. But for the soul that wishes to grow in grace, progress is simply impossible without a definite system in the devotional life.[1]

Over and over again I am brought face to face with men who have exercised a mighty influence over others, and have fallen into gross sin, simply because they have been under the delusion that keeping their hearts always—as they expressed it—in a spirit of prayer and love to God was sufficient without any definite times for studying God's Word and meditation and prayer and self-examination.

[1] See the Bishop's *Instructions in the Devotional Life* (Wells Gardner); *Our Private Prayers, Above the Mist, Practical Counsels, Counsels to District Visitors* (Mowbray), etc.

I have known a man lying in prison, a priest of God, who told me that all the influence that he exercised was simply a snare to him, because in the praise of the outer world he neglected his self-examination and his private prayer.

I have had a letter from one who has given light and life and joy to hundreds of souls, and is now lying broken-hearted and dishonoured, his usefulness (unless God work a miracle) impaired for life, simply because he was content with feeling, as he called it, and communion with his Lord, and would not bring himself to the rough everyday work of kneeling down in dryness and darkness of spirit to pray to the Father who seeth in secret. It is impossible to exaggerate the importance, especially for busy men of some system. I do not mean the system that I or anybody else may like to mark out, but some definite plan of life.

And yet how different is all this from being guided by a Person! How different is the position of a man who has simply made himself a slave to his system, and

that of the soul who believing that God the Holy Ghost dwells in him uses the system as a help, a means to an end and not the end itself!

Just think for a moment how different are the conditions of our human life, how varying are our circumstances, how a single telegram may upset the whole current of our day. We may be obliged to abandon all the plans that we have arranged. We may be obliged to start in an instant, with scarcely a moment for prayer or for reading our Bible.

If our religion has been simply built upon a system—if we believe in a *thing* instead of a living God abiding in us to teach us and to guide us into all truth—how utterly shipwrecked we may be! I think of the man who is thrown suddenly into a parish with no communions, or into a foreign land with not a single human being to speak to who believes in the Lord Jesus Christ; or of another taken, it may be, from the hot-bed of a Confirmation class and thrown into some worldly country-house where things are

allowed that ought not even to be mentioned in a Christian country.

One knows the love and the joy and the blessing of England's country homes; but those who value them have need to take good heed lest that which God gave for a blessing should by the devil's increasing power in England be turned into a curse. Many understand what I mean.

Or imagine a person tossed into a fire of temptation suddenly. He has a plan that did very well in London but was hopeless of being carried out in the country. There is all the difference between a religion of that kind and a conscious communion with a loving Spirit.

Do you see the freedom? "Wherever I am, wherever I go, it may take a little time," the Christian man may say, "it may take a little time to adapt my principles to the altered circumstances, but I am not left to do this by myself. The Holy Ghost Who dwelleth in me, the Holy Spirit Who loves to teach and to guide and to instruct and to correct,

will show me when I have made a mistake. He will show me how to adapt the principles that were formed in the time of leisure to the requirements of a busy, over-strained part of the year."

Again, with our health. How soon it goes! Those who have known bad health know that there is an experience in illness for which they could not have prepared. Dying men tell you that all the systems seem to vanish when the soul is nearing the brink of Jordan's stream. But once realise that God the Holy Ghost is in you, and once have yielded yourself however imperfectly to that loving tender guidance; and you will find that it is the guidance of One who has compassion upon your weakness, who can make allowance for a tired body, and an over-wrought brain, and a spirit depressed perhaps by many disappointments.

Believe that when you go to the station and hurry on in that train and find yourself at the end of the day amid entirely fresh surroundings, there is One Who never alters, One Who is the same

yesterday and to-day and for ever. You will find He is still in you, still with you, leading you on, and only waiting till you are quiet that He may reveal to you whether here in this new home you are to suffer or to speak for Him ; whether you are to receive or to give a blessing, whether you are to be merely conscious of a well of water springing up in your own heart ; or to be like the river spreading fertilising life through the wilderness in which your lot may be cast.

Carry out that thought ; and if you wish for a beautiful illustration of it, you can find it in the last chapter of the Book of the Revelation. There is a picture of this City of our God, in which your lot and mine has been cast—thank God—since Pentecost. There is the city ; and the river, we are told, flows through it ; and on either side of the river are the trees planted in the garden of the Lord ; and watered by that river, the trees—what do they do ? I will tell you.

But first, whence comes the river ? " I saw a pure stream of the water of life, flowing from beneath the throne of God

and of the Lamb." You see the picture of the influence of the Holy Spirit of which we are speaking, who proceeds, comes forth, from the Father and the Son. "He showed me a pure river of water of life flowing from beneath the throne of God and of the Lamb." That is the Blessed Spirit's influence; and now what do the trees do? They bear their fruit every month; every month, for winter's frost and summer's heat, for all the varying changes and chances of this mortal life. In the city of our God the Holy Spirit provides for each man and woman and child, old and young, rich and poor, the varying food and strength and help they need; healing, if they are sick; recovery, if they have fallen; strength, if they are weak; He divides to every man, not merely as He will, but as He sees the poor tempted member of the body of Christ may require. "Where the spirit of the Lord is, there is liberty."

So, still carrying on the first thought, only expanding it again, victory, of course victory is involved in what we are considering. Victory! One of the worst

signs of the present day is the despondency that you see all around. Churchmen are content with a drifting policy because they say there is no hope of binding Christians together, or of really meeting the burning questions of the day. Many despond about the future of their country, and it comes out in a wretched fault-finding. Men are irritated and worried ; and so bishops and statesmen and all leading men perpetually find their fellow-countrymen watching for their mistakes, and complaining of everything they have done, instead of finding charitably what there is to praise, as God loves to find what is good.

Why is all this ? Simply because men are desponding and down-hearted and discontented and unhappy. All the increase of material appliances for comfort has not made us a happy people.

How many and many a time you can trace the marks of this dreary despondency in some of the writings of the day ! Unless all creation is to crumble into dust and our own existence becomes a thing in which we do not believe, we know

as a certain fact based upon the word of the living God that He is in us. And He has told us that even the little children in the spiritual life may rest assured that they have overcome the world, if they have only learnt the fact that He is living in them Who is greater than all that are against them. "Greater is he that is in you than he that is in the world." "Little children, ye are of God, ye have overcome the world." "When the enemy shall come in like a flood, the Spirit"—observe the word of the old prophecy—"the Spirit of the Lord shall lift up a banner against him."

"This is the victory that overcomes the world, even our trust." Trust, observe, not in a system, however perfect; not in a Church, however orthodox; but in a living Being dwelling in you, fighting, and certain, because He is God, ultimately to triumph.

How suddenly evil thoughts come into our minds! How continually when we are trying to pray, things are driven almost into our inmost being that we should shrink from acknowledging to

our dearest friends! Nay, the dark unbelief, the doubt of God's power, the murmuring discontent, almost the open infidelity, come into some men's minds at the very Table of the Lord, like a great dark flood coming down from the mountains in the which is the great citadel of that prince of darkness who goeth forth ever to destroy the City of the Lord and to ruin the souls that have been baptized into Christ. How terrible the thoughts are! how soon the resolutions are broken! how soon the brightness of the morning has vanished before the weariness of the evening supplication!

But remember that God the Holy Spirit, Who is living in you, has known every subtlety of the devil all these centuries. Apart from His divine knowledge of him, apart from the knowledge which He has as God, Christ has watched Satan, attacking one man by his fear of the opinion of others, attacking another with the spirit of despondency, laying another low by the lusts of the flesh, flattering another into the idea that he is so popular it would be impossible for him

really to abandon his position in the world, and deceiving another with the thought that his earthly duty ought to take precedence of the law of God and the plain commands of the King.

I say God the Holy Spirit, dwelling in hundreds and thousands of the bodies of the saints, has watched the work of the spirit of evil; has seen him draw near to that inmost citadel of the heart, has seen him enter in with all his wicked delusions, has seen him sometimes triumph, sometimes struggle for a time and then go away vanquished that the angels might come down and minister to the soul that had been delivered. Opposed to all these wiles is the fact of the Blessed Spirit being with us.

He will give us the right weapon, supply us with the right text, show us how to meet this new method of attack that has been discovered in the great forging-house of the kingdom of evil, and the new machine that has been made by which the soul is to be destroyed.

God in me knows how Satan is coming, knows the way in which he is entering

in, knows how far he is deluding me; and He knows how He is to be defeated. "Inside the citadel," says Satan, "I can enter when the world is left outside and when the flesh is conquered." Of the poor Simeon standing alone on the top of that pillar hour by hour and day by day, Satan boasts—"I can enter into his heart on that lonely watch-tower, and I can tempt the man whom the world and the flesh have failed to injure." But you answer him, strong in your faith, "Yes, to-day I am dark and depressed; to-day, perhaps, my health is failing; to-day I have been in contact with evil, I have had to confess some wretched sin, that has wounded my conscience and weakened my spiritual power; to-day, perhaps, I have given way to ambition or to the love of money or to cowardice; to-day I have been touching the creeping things, after touching which the Jew was not allowed to partake of the joyful sacrifice, the peace offering."

You recollect the symbolism of the Law. If a man had touched creeping things he never touched the sacrifice that gave joy

and brightness. He could use the sin offering and be forgiven, but there was no joy for him. And very many of you are obliged all the day sometimes to be touching these creeping things, and you feel that your spirit is cleaving to the earth. Satan takes advantage of this, and he says, " I have possession of you ; you can never rise to the higher life."

So you are still, and think awhile that you have within your soul a Being Who has infinite resources, infinite because He is God, to meet all these assaults of the spirit of evil. Then calmly and quietly you acknowledge the sin. You bear the penance it may be of a dull dreary prayer, or an unhappy communion ; but you know on Whom you have believed, even in God the Holy Ghost Who dwelleth in you. And so where the Spirit of the Lord is, there must be liberty.

In proportion as Almighty God comes nearer to us is the intense significance of the crisis in our spiritual life. In other words, we are told, it was a responsibility to reject the law given by angels

and the revelation of God in the Old Testament. A New Testament writer carries on the thought. He said if that were the case before the coming of Christ, how much more fearful will it be if now that God has come on earth, has become incarnate, has been made bone of your bone and flesh of your flesh, you trample under foot that blood of the covenant and count the Son of God incarnate as a Being that may be accepted or rejected at will.

To speak generally, dividing God's dealings with men so far into three dispensations—Our Lord led His disciples to expect in the third dispensation, when the Holy Ghost lived in men, that sin would acquire a new and intenser meaning. The slightest resisting of the faintest inspiration of the Holy Ghost would assume a character so terrible that, if that resisting were persisted in, it would end in a condition for which there was no forgiveness, and upon which the power of the precious Blood itself could have no effect.

It was a condition, not an act, if I understand the passage, a condition that was the result of continued acts of resisting faint inspirations. You see the point. There may be something which was not of so much importance in the Old Testament, or even when Christ was upon earth, and for which forgiveness could be easily obtained. It might be not to heed some little breathing of God's spirit, some call that we are feeling. It might not be to give up some open sin—but to answer some faint call to fulfil our vocation. We have to respond to that loving Spirit leading us on we know not whither.

There might be one resisting of that Spirit; one deliberate choosing to be angry when we ought to be gentle; one willingly giving way to angry words and unkind feelings when the Holy Ghost is saying to us "Be still"; one continuing in some evil; one continued shrinking from large generous sacrifice of our life to God;—I say one of these sins may be the beginning of a series of acts which

shall issue in that condition of which our own dear Lord Himself said that there was no forgiveness for it.

Therefore the crisis lies for us in this dispensation, where God the Holy Ghost is revealed to us, revealed so plainly in the New Testament. We cannot have a doubt that God lives in us, so that when we have put away a thought helping us to any good emotion or action, it is then we have sent this God from us. It is of the most intense importance that you and I should heartily, lovingly, trustingly respond to the leading of the Holy Spirit, so that we may follow the Lamb whithersoever He is going before us.

But how is it to be done? What are we to do?

Let us be sure God wishes to help us. Let us begin by being certain that the Lord God who is breathing a faint desire into our heart is able and willing to perfect it; and that God is indeed more ready to give than we are to ask.

In one of the few instances where we are told "the Holy Ghost spoke,"—the

Holy Ghost said, "Separate me Barnabas for the work." We are not speaking necessarily of outward separation—God does separate some outwardly—in any case I am speaking to you of the inward separation of the heart. It will issue in outward separation or not, just as the Holy Ghost may see fit.

God does separate. Observe the word. The Holy Ghost told them what to do: "separate Barnabas." They set him apart by two things, by fasting and by prayer.

Taking the principle that underlies that, you have this result:—if we wish to be filled with the Holy Spirit, if we desire to have the knowledge that God the Holy Spirit really is living in us, if we wish to be like the rivers flowing out over the desert with health and with life, we must be separate.

Take another metaphor. The battery which is to be charged with electricity must be separated from the lower earth, that the force may not be absorbed by the ground beneath; so, however busy we are, if it be for not more than fifteen or ten or

even five minutes at a time, we must form the habit, in proportion to our outward activities, of being separate. We must be alone in heart—even if people are around us—alone in spirit.

God is living in me now. Whilst I am doing that work, whilst I am sitting at that dinner, whilst I am enjoying (thank God for it) the pleasure of that free country life, wherever I am, God is around me, God is with me, yea, God liveth in me!

It is when the heart is hushed and the doors of sense are shut, that the Holy Spirit makes His still small Voice to be heard. It is heard when we are fasting from ambition, and fasting from the habits of those who, like the rich man in the parable, fare sumptuously every day and toss aside all the discipline that God has given to help them in their spiritual life.

All indulgence of the body in any form; all that is of the earth, earthy, draws away the electric current by which mankind is to be uplifted above the grosser influences of the lower earth in which for a time we are obliged to tabernacle.

And to repeat it, for it is important enough to be repeated, whatever your work in life, accustom yourself to be continually for longer or shorter periods quiet on your knees ; put your watch on the table before you, open the lips, and speak to God.

Tell Him what you feel ; tell Him how you are bowed down to earth ; tell Him that the fuss and the hurry of one engagement after another is killing you. Tell Him everything you feel : any thoughts, however bad, that the devil puts into your mind, put them into words and speak to God. Then, after a time, something else will follow. A little, scarcely-perceptible Voice will seem to speak to you. I do not mean anything fanatical. If you like to express it in another way, a thought will come into your mind, some text of the Bible, and you will see by degrees something God wishes you to do. Then you must do what S. John says, " try the Spirit." Try whether it is from the devil or from God. Many false spirits, S. John says, have gone out to deceive people. Very often when God

wants us to be happy, the devil makes us miserable, and so forth.

But if you try the Spirit, thinking calmly and quietly for a while ; the Holy Ghost Who loves you, and Who has been all this time trying to help you, will show you that this is His inspiration. Then seek for power and for strength, which will not be denied. Respond, rise up ; and the inner life will become stronger and the inner being will become invigorated. And then far better, dear people—as the result of that quiet communing with the Holy Spirit—you will know, better than any words can describe, the glorious privilege of Pentecost, the knowledge that the Lord God Almighty is dwelling in you.

V

THE GIVER OF LIFE

THE Life-giver! It is one single word out of the ancient Creed which we so often recite together in this holy house of prayer, "I believe in the Holy Ghost, the Lord and the Giver of life." "*Giver*," that is the word. "The Spirit," saith S. Paul, writing under the inspiration of the Holy Ghost, "giveth, giveth, giveth life." The Holy Spirit holds in His own Hand, as His own royal prerogative, as the Lord of our life and the God of our salvation, the dispensing of spiritual life.

He *gives*. No human process, however valuable in itself; no human organisation, however perfect; no effort of the human soul, however concentrated, can win for the Church or for the individual

one drop of that living water, one spark of that divine fire. No! The Holy Ghost was in the beginning, is now, and ever shall be, the *Giver*; unfettered, free; "the Lord and the Giver of life."

How little the early Church was prepared for the tremendous gifts which were about to be bestowed upon it! They were a few trembling men of Galilee, hardly able to believe as yet in the divinity of their Lord, utterly unable as yet to look through the dark veil in which Calvary was to be shrouded and to see Him emerge from the gloom of the tomb, in the glory of His resurrection. How little timid, luke-warm, half-hearted men and women had the power to realise the magnificent gift that was to be bestowed upon them, when the Holy Spirit was to unlock the flood-gates of the river of the water of life, and to spread fertility through the great wilderness of this fallen humanity! How little did they know what Jesus meant when He said, "It is expedient for you that I go away; for if I go not away the

Comforter will not come unto you, but if I depart I will send him to you!"

How little could they believe that it would be good for them to be left as orphans, robbed of the dearest Friend, the wisest Counsellor, the truest Being that they had ever known amid all the changing scenes of their earthly life! How little could they realise it, as they followed Him down into that dark valley of Gethsemane, as they saw Him wrestling (as it appeared to them, in vain) for deliverance, beneath those olive-trees; as they watched Him hanging all helpless on the cross, with those nails through the hands, and the great dark cry rising from the utter desolation of the lonely spirit, "My God, my God, why, oh! why, hast Thou forsaken me?" How little did they realise that, through that grave and gate of death, they (as it were) were to pass with Him to the threshold of a glorious life, such as the eye of man had never seen, nor the ear of man had been capable to receive, nor the mind of man had capacity for understanding!

How little a man like S. Peter would

have believed that he and the whole band of his companions would come back in a few days from the Mount of Olives, having seen their own Lord gone, left utterly alone, without a friend with whom they could take sweet converse, as they had leaned on His breast at the last supper and drunk in life and grace and love and power and abounding consolation from His every word ; how little could they realise that they would be enabled to be continually in the Temple, praising and blessing God ! How little, I say, could a man frightened by the words of a poor maid-servant, breaking out into cursing and swearing because he was charged with even knowing Jesus Christ, how little could that man have expected that in a few short days he and others as weak as himself, as fearful of the opinion of men, as hampered by conventionality, as devoted to the outward, as easily led like the straws blown hither and thither by the wind ; how little, I say, could any one of them have anticipated what was to come from the Giver of life, what was to be given, not

according to works of righteousness that they had done, but according to His own glorious purpose! How little could they believe that they would be able to bear patiently to be buffeted, to be reviled, to be persecuted, to be defamed, to be made as the filth of the world, to be regarded by everybody as the offscourings of society!

How little could those men have realised—when half-conscious of what they were doing, they knelt down in the upper room for the ten days' prayer—how little could they have realised that they would not only endure all this, while their old nature would remain the same, while they would be in heaviness through manifold temptations, while they would feel just as pained as they had always felt when the finger of scorn was pointed at them and they were told that they belonged to a sect which was everywhere spoken against, while they would feel with all the intense refinement of the spiritual being every difficulty and trial and anxiety and shame and dishonour and disgrace that was heaped upon them; they would still,

not merely endure, but go on their way rejoicing. They would go on praising God from house to house, praising God in the Temple, praising God in the Church, praising God in their own quiet gathering-place when they met with two or three tempted persecuted disciples, praising God everywhere, and counting it all joy to suffer the slightest affliction, to bear but one splinter of the cross of the Crucified, by whom they had been redeemed!

How little could they prepare for it, much less purchase it or bring it down by any human effort! The Holy Ghost was revealed at the beginning as the Giver of life, giving because He was God, giving because He was the fountain of goodness, giving because He loved to give abundantly above all that men could ask or think.

How the same experience has been brought out for us in the entire history of the Church, and in our own individual life!

I will not dwell now at length upon the

individual Christian's experience. Recall that for yourselves. You can look back. You can see with what a surprise of joy you found circumstances that you dreaded issuing in glorious deliverances, upliftings of your spirits such as you had never been able to call to experience. You will remember how often when you had given up all hope, when you had despaired even of spiritual life at all, when it seemed impossible to believe that you were forgiven, that your sin had been washed away in the precious blood, that Christ loved you ; when all seemed dreary and misty around you, and you were almost angry with the clergyman for pressing upon you the privilege of knowing that you had passed out of death into life, or of realising your salvation through Jesus Christ. You will remember how when you could only just pray, " Lord, have mercy ; Lord, open my eyes " ; then the Holy Ghost gave the life, and the darkness passed away, and hymns of praise and thanksgiving filled your soul !

Or, if God has led you in a more quiet and more gradual way, you can remember

those marked points in your life when God was specially near to you. How little, the week before, you anticipated the glory that was to be revealed! How little you felt able to ask God for the definite blessing that afterwards you saw you required. Is it not so? Feebly were we able often to anticipate the manner in which the arrow of God's deliverance was to be sent forth, the way in which our children were to be blessed, our homes to be comforted, our own spiritual life to be uplifted, alike in the great crises of our being, and in the troubles of every day! Now again and again we have to lie down and to say, "Not unto us be the glory; we know not what to ask; I could not pray, I could scarcely believe; but Thine, O Lord, is the glory; Thine, O blessed Spirit, is the power and the glory; Thou art the Lord, Thou art the Giver of life!"

So, if you are accustomed to study Church History, you will observe how it has generally been God's way to allow a parish or to allow a community or a great branch of the Church to remain

for a long time apparently dead, to lie as S. John did in the Revelation at the feet of Jesus Christ. "I lay at his feet as dead." Numberless parishes could tell that story; there are numberless such records of God's dealings with Christians and with communities.[1]

But I content myself with one instance, that marvellous outpouring of the Holy Ghost, which as yet we are not able to realise in all its fullness, that has been vouchsafed in India. For sixty years with comparatively little result the seed was sown, and men watched in vain for the glorious harvest. And then, in a few short months, sixteen thousand people came forward in all parts of that diocese of Madras, praying to be taught, beseeching us in England or anywhere to send them help that they might be instructed to be baptized into the great Church of Jesus Christ. One hundred and fifty villages, where before there had not

[1] I myself could recall numberless instances, if I had time to unfold the history of God's dealings with parishes that I have known, or to which I have gone as a missioner. G.H.W. (1876).

been a single Christian, have been brought to recognise the power of God, and the people are meeting together, earnestly seeking deliverance from the power of Satan and the darkness of this present world. That is but one instance out of hundreds that might be gathered from the history of the Church Militant.

Full of encouragement are they for the District Visitors, and for the Sunday School Teachers, and for all the people who are praying and suffering in this parish ; for all who are feeling no life, no light, no comfort, who seem falling back when they long to make progress, who seem unable to rise up into any fellowship with God, and who seem as if they could not pray in any way that would deserve a blessing. Oh ! the glorious power that comes down to the stricken soul, be it of the Church or be it of an individual, in those simple sentences that the ascended Lord uttered to strengthen the faith of the early Church, through the representative of that Church in the poor lonely exile of Patmos ! " He laid his right hand upon me, and he

said to me, Fear not." Thou art dead, He would say, but I am He that liveth, and I died, and I am alive for evermore ; and beneath My Throne is the well of the water of life, and from beneath that Throne flows forth the river of the water of life, the Almighty, all-conquering power of God the Holy Ghost, the Giver of life.

Having observed how this truth is shown in the early history of the Church, and in the more recent experience alike of the Church as of individual Christians, let me observe how our own scriptural branch of the great Catholic Church brings this out distinctly in all her offices in the Prayer Book.

The Prayer Book is closely modelled upon the Bible ; as you may readily trace for yourselves. Every word—the most perplexing words of the Absolution, or the Visitation of the Sick, or the Ordination of Priests—well-nigh every word of them, you can place in parallel columns ; the Prayer Book on one side and the Bible on the other. The diffi-

culties of the Bible are only brought down into the Prayer Book; the difficulties of the Prayer Book are those of the Holy Books.

I can only take one instance to illustrate my meaning. Have you ever tried to lay hold of the power of that Collect for the First Sunday in Lent? We pray Almighty God to "give us grace to use such abstinence" (observe the words) "that, our flesh being subdued to the spirit, we may ever obey thy godly motions in righteousness and true holiness?" Try to see the principle that underlies that Collect. Put into simple words it is as follows. All experience, as well as that concentration of experience which we call Church authority, points out certain practices as absolutely necessary for the development of the spiritual life in its fullness. The whole experience of Christian men—of Henry Martyn, McCheyne and others, quite as much as those who have been members of our Church or of other branches of the outward Church of Jesus Christ—proves beyond a shadow of a doubt that there are certain means that

God has put into our hands whereby the higher life of our spiritual being can be either weakened or strengthened. Everyone who has studied the subject, whatever class of Christians he belongs to, if he is at all a man who has gone in front as a really spiritual man, recognised by those who knew him as at all led by the Holy Ghost, will acknowledge that. In proportion, then, as we indulge our bodies with too much food, in proportion as we are too careful as to the quality of our food, in proportion as we give up too much to rest and luxurious indolence, just in the self-same proportion does the power of the Holy Spirit seem to be restrained.

I am not speaking now of our salvation. We may "believe in Christ," our peace may be made with God; and, unless we become cast-aways through presumptuous neglect of God's commands, and refusing to go forward in the Christian life, we may be finally saved. I am not speaking at all of that. If we are really believing in Jesus Christ to-day, and really trusting in Him (in God's sight I mean, not in the

sight of the party to which we belong), we know that we should pass into light and blessing if we die to-day. Numbers deceive themselves, and take the judgment of their friends for the witness of the Holy Spirit in this matter. Many, because they were at peace ten years ago, think they are at peace now. They have forgotten that S. Paul felt that he might be a cast-away, though Jesus had revealed Himself to him. But of course if we believe in Christ, and are washed from our sins in His blood, we are at peace with God. I am not speaking of that now. But—just in proportion as we indulge that lower nature, I repeat—is the power of the Holy Ghost restrained.

So again. In proportion as we adapt ourselves to the customs of the world in which we live is the power of the Holy Spirit restrained. I am not commanding a singularity of dress, or any nonsense that is a sort of caricature of separation and surrender. But you observe a man intensely anxious about everything in his house being beautiful and of the best, and this earth-born anxiety clouds his

spiritual life. Of course beauty is God's gift, and the more beautiful the house the better, because it is a shadow of the heavenly city. But you understand what I mean. There are certain men in these days who seem to concentrate their strength, and certain women who seem to spend their strength—on " keeping up appearances " ; they live for that which is outward ; whether it be of dress, or in the home, or what not.

Or again. There are certain men and women who show their devotion to the outward by the anxious homage they pay to society, or to advancement in the political world, or in the world of business. Understand me. I know the principle that makes men so anxious to rise in business. It is not, generally speaking, with the nobler minds, mere sordid love of money, as books tell you. It is ambition. The man of business—and the preacher has precisely the same temptation—is drawn to live for the outward, to live for what men can give him, to live for that which is transitory, which will be gone when heaven and earth shall pass

away, nay, may be gone to-night, if the soul is required.

Well then, you have not misunderstood me I trust—all that devotion to the outward is found to weaken the higher life of the immortal spirit.

So again. Too much going into society, or any misuse of the tongue—above all too much conversation on religious subjects—will be hurtful. The Holy Ghost Himself refers to this in the Epistle to the Ephesians, where he says that if we do not desire to grieve Him we must restrain the tongue. Oh, what a beautiful word that is, to *grieve*! He does not say, "I will destroy you." He does not say, "I will cast you into hell," but "grieve Me not; do not grieve Me." "Grieve not the Holy Spirit, whereby you were sealed to the day of redemption." Then He shows us how we grieve Him, namely, by "bitterness," bitter party spirit, speaking evil of those who differ from us: wrath, anger, clamour, all the noise of a platform, the noise and the clatter which men like Jehu display in their zeal for God. Of course platforms are necessary. But

a man who knows himself would go with a special preparation of prayer into the society of his fellow-men to speak or to converse on religious matters. " Let all bitterness, and wrath, and anger, and evil speaking, be put away from you."

These are just illustrations of what I mean. And therefore the Holy Church gathers up these teachings for us under the guidance of that blessed Spirit that God has promised shall dwell in the Church to guide her into all truth. The Church has laid down for us certain principles: for keeping under our body, for going apart from time to time out of society to be alone with God that we may commune with our own heart and gather in strength for the battle of life. She bids us beware of all those things that are so natural to a fallen humanity simply because they are natural. She does not say, " Go out of the place where God has put you;" but, " Be sure that, in proportion as you are feeding the lower, the higher life will be quenched."

Use these helps, merely as a means. The fasting and the separation, and the

giving up society for a time in Lent, and the trying to be quiet on Friday so as to think of the Saviour's Passion, and the thousand helps that Christians have found under the shadow of Christ's Holy Church, are all to be used simply as helps for keeping down the lower nature. Why, and why ? In order that we may be able to follow the godly motions of God's Holy Spirit.

O God ! have pity and forgive those who speak of the Church as having a spirit of bondage. It is the most glorious liberty that man has ever been able to realise, when you have passed through the first discipline of submission. It is just the liberty of the Epistle to the Galatians ; " stand fast," saith the Holy Spirit, " in the liberty with which Christ has made you free, only use not your liberty as a cloak for licentiousness."

" I like to eat," we reply, " I like to drink, I like to sleep, I like to be admired, I like to have everything I choose. I like to be first, I like to have all men speak well of me. I like this and the other, and

I will not be bound. I am in the Gospel, a free Christian. I will use my liberty to dissemble and cloak before God the miserable contemptible old nature that I have promised God I will nail to the cross of the Crucified."

No, my brethren, that is not the intention of the Church. She leads us to recognise that no fasting, no Bible-reading, no prayer, no Holy Communion even, has the right to buy or to merit anything. The Holy Ghost is the *Giver* of life. He gives as He will, when He will, and He has the right to keep us waiting, if He will, till the time appointed of the Father.

Here I must pause. There are two very simple practical thoughts in conclusion.

Let us remember the old words of a former lecture, that the Holy Ghost is to be worshipped and glorified. "Thine is the kingdom and the power and the glory." "Glory be to the Father and to the Son and to the Holy Ghost."

There is one practical way in which we can glorify the Holy Spirit as the Giver of life.

It may bring contempt upon us for our want of practical knowledge, and it may cause us ofttimes to be rather ashamed of appearing to be intellectually inferior —that is a very subtle temptation. It may ofttimes be a cross to us to join ourselves on with poor ignorant silly people—and it is a grievous cross sometimes. But let us honour the Holy Spirit by recognising in thought and word and deed that it rests absolutely with Him whether any results are accomplished, either for the Church or for the individual.

Let us never allow ourselves to be carried away into the common idea of a busy age, that any organisation or any system, however perfect, will ever make up for the absence of the Holy Spirit, the Giver of life.

But never degenerate into the twaddle of the present day. Parents, counsellors, learned men, poor people, servants, every class in society, come to you and they say, " Ah, we know that only God can do it, we know that all human means are

of no avail ; it is God only can give the increase. Paul may plant, and Apollos may water, but it is the Holy Spirit alone can bless." And they go quietly away, and they never anticipate any result whatever. They take for granted that the one only being who will give nothing is the Being who has said that He loves a cheerful giver. My brethren, treasure up the thought.

What would be the good of a farmer sowing his seed, ploughing the furrows, and harrowing the ground, unless God gave the increase? "As the snow cometh down and the rain from heaven and watereth the earth, so shall My word be that goeth forth out of My mouth. It shall not return to Me void, empty, wasted, but it shall prosper in the thing whereunto I have sent it." To the eye of man the Word may seem to fall powerless, as the grain seemeth to die in the furrow. The grain rises up again in the more beauteous forms of the green blade, and the ear, and the full corn in the ear. To the eye of the natural man that discerneth

not the things of the Spirit of God and to whom they are foolishness, the word spoken and the prayers that are offered may all seem to come to nought. Man would consider that he was committing to the dust for ever the corruptible body, when the Christian comes back giving hearty thanks to Almighty God, knowing that he has sown the seed of the incorruptible and the glorious spiritual body that shall be manifested in all its beautiful perfection, fit to do the work of the spirit in the long ages of a glorious eternity.

To the eye of man everything seems to perish. Hopeless would be the farmer's toil without the sunshine and the rain, but it is just the sunshine and the rain of which you are most certain, because God has promised that seed-time and harvest shall never fail. And so, my brethren, the one thing of which you are most sure is deliverance from the guilt of the past, and victory over the power of the present besetting sin, and grace to rise above Egypt with all its fascinations, and to live the lonely life in the wilderness, and to enter into the spiritual rest of that

eternal Canaan in which we live and move and have our being.

Just because God the Holy Spirit is the Giver of life, life does not rest with man. Man might grudge it you. It does not rest with the priest, though it may be your own parish priest. He might misunderstand you. He might shut the door of mercy where God willed it to be open. He might consider it better for you to be kept waiting in some dark discipline ; or he might make a mistake and let you in too quickly into the light and the peace and the joy, not knowing how good for the health of your soul was the struggling life amid the dark hours of despondency. The joy and the comfort of our life is this, that the Holy Spirit is the Giver of life, and He gives freely all that we need, all that is good for us.

Lift up your hearts then for your children, for your parish, for your Church, for your country. Pray as men who believe in God the Holy Spirit. Pray as those who know that not one good thing that God has promised has ever been refused in the past, is ever denied to those

who seek Him, or shall ever be kept back from a single waiting soul. Pray till the last sheaf is gathered into the heavenly garner, and the faltering notes of struggling Christians on earth have been replaced by the great song of the redeemed, by the triumphant shout of the multitude, that have come out of great tribulation and washed their robes and made them white in the blood of the Lamb.

Yes, be brave. Believe that the Holy Ghost gives life, gives it freely, gives it without upbraiding, gives it ungrudgingly; and glorify Him, worship Him, the Lord, the Giver of life.

VI

THE LEADER OF THE CHURCH

The personality of God the Holy Ghost, as brought out in the Creeds ; the divisions of our human nature, body, soul and spirit, upon which the Holy Ghost works ; His office, the principle and the mode of His operation, the agents whom He employs, the abundance of the life that He bestows ; the emphasis that must always be attached to the word of the ancient Creed, as to the Giver of life ;—these, my brethren, have been our subjects, in dependence upon God the Holy Ghost.

Depending still on the same Blessed Spirit, and humbly thanking Him for the help that has been already given—I desire to work out with you that great thought that underlies the words : "The testimony of Jesus is the spirit of prophecy," the Spirit that animates all prophecy—all speaking for God by inspired men—

the Spirit that animates all prophecy is the testimony of Jesus. In other words, wherever God the Holy Ghost is present, wherever God the Blessed Spirit uses any man or woman or child as His instrument, He uses them with the distinct object of bearing witness for Jesus Christ. To bear witness to JESUS is the animating spirit of all the Holy men of God who are moved by the Blessed Spirit.

Let me again offer to some of you seed-thoughts : seed-thoughts that afterwards may germinate as you kneel quietly in the presence of the Blessed Trinity, in the silence of your own chamber, pondering over the deeper things of the kingdom of God.

It is holy ground on which we are treading, but we are allowed to go up from this our lower earth unto the visible kingdom where God dwells. As our own poet has put it :

> "They are but broken lights"—

yet they *are* lights in the darkness—

> "broken lights of Thee,
> And Thou, O Lord, art more than they!"

There are those strange moments of which we have all been conscious, those strange periods in the life when—it may be for five short moments—we have been perfectly still, able to obey the law of the kingdom and not to look anxiously forward to the future, able to comply with the inspired Apostle's directions and to "forget the things that are behind." In that strange moment of supernatural calm—it may have been at God's Altar, it may have been at the silent chamber of death—the past and the future have been merged as it were in one great present. Then the mind of man seems able for a moment to grasp what must be the rest of that home where dwell the Father and the Son and the Holy Ghost.

We think what that kingdom must be into which sin has never entered, where perfect love is the atmosphere in which God lives and moves and has His being, the perfect love where all that now mars the joy of our own life—all self-seeking, all self-consciousness, all self-questioning — are unknown. We think of the love of God the Father, in His dispensation preparing

the way for the coming of Jesus Christ ; the Lord Jesus Christ, with that divine self-abnegation (if the word is not irreverent) using His own dispensation on earth in leading men to honour the Father, and to regard the Holy Ghost with greater honour than they had paid to Himself ; and now, in this, the Holy Spirit leads us.

Have you grasped the thought ? The Father using His glory for the Son, the Son sending back His own grandeur, that the Father may be honoured, and leading men on to the Spirit ; and now the Holy Spirit testifying to Jesus Christ. O, the wondrous contrast between God and man ! O, the love of God, and the self-seeking of humanity !

And then one more thought. Our human relations (as I have said) though imperfect and marred by sin, are yet true in themselves, for man was created in the image of God. Have you never marked on earth how love is developed by the suffering of the being that is loved ? If any one that you love is greatly misunderstood, grievously injured, does not your own heart go out to that friend in

exact proportion to the suffering the friend has endured ?

Those of you who have known what it is to watch by sickness or suffering, say whether it be a mere dream, that—to use human language—great as was the love of the Father and of the blessed Spirit for our Lord Jesus Christ from all eternity —an entirely new kind of love must have been developed when they looked upon that incarnate One suffering, bleeding, dying on the cross ? I have tried, God helping me, to lead you round and to show you, as far as I can see, what in that invisible kingdom may be the secret source of the mysterious love which through the entire volume of revelation God the blessed Spirit manifests for the Lord Jesus Christ. Believe me, there is nothing that helps our growth in grace so much, there is no means by which we rise so rapidly into the higher and supernatural life of God's children, as meditation upon the Person and the Character and the eternal Being of the ever adorable Trinity. It is perhaps safer for us all on earth to leave that invisible kingdom and

the broken lights and shadows, and to consider what God has distinctly taught us.

Here let me guard you against imagining that the mere words with which we are all familiar really convey the thought that I have prayed God to enable me to teach you this afternoon. One part of it was certainly new to myself till comparatively lately, and it may be new to some of you. The danger is that we lose the force of the words we have repeated since we were catechised as little children.

Now in this parenthesis in eternity, which we call life, life is just a day between the great eternity of the past and the future: here Jesus Christ is distinctly the Alpha and the Omega. We are told in the simplest of words, almost in monosyllables, that God the Father gives all things into the hands of Jesus Christ, till the day when the kingdom will be delivered up to Him, and God will be all in all.

And just as the Father (so to speak) steps aside that the Son may come forward prominently and be the centre of

all this state of things in which we live, so the Lord Jesus Christ tells His disciples that, when He was gone away and the dispensation of the Holy Spirit had begun, the work of the blessed Spirit would be this :—" the Comforter will bring all things to your remembrance that I have said unto you."

Again in S. John xv. 26 ; " when He is come He shall bear witness of me." Still He has the same distinct office, circling round the Lord Jesus Christ.

So again. If He were to convince people of sin, it was not on account of the harm it did themselves or the harm it did to society, but because it proceeded from unbelief in Christ. " He shall convince the world of sin, because they believed not in me."

When the standard of righteousness was to be brought out in the world, it was not to be based on any earthly foundation. " He shall convince the world of righteousness, because I go to the Father." So with each part of His work.

It is impossible to go through it all in detail. One more text must suffice. " He

shall glorify me," said Jesus Christ, " for He shall receive of mine, and shall show it unto you." You observe there how clearly it is brought out, that the one end and aim of the Holy Spirit, in the whole of that dispensation in which you and I are now living, was to take of the things of Jesus Christ, to lead people to Jesus Christ, to manifest Him, to glorify Him, to make Him in fact the Alpha and the Omega; so that the spirit of prophecy might be just the testimony to the Lord Jesus Christ.

I am leaving aside on purpose the Old Testament; though of course you will remember what S. Peter says, that the prophets " prophesied of the grace that should come unto you, searching what or what manner of time the spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ and the glory that should follow."

Here I would only say in passing, what was said on a former occasion, that while the argument must not be pressed, unduly pressed, there is a wonderful force to any one who has believed in Jesus Christ

in observing the continuity of Holy Scripture; the way in which one plan runs through the entire book; how incidentally, and almost without any definite object, the same thoughts seem to come out in every part of the Bible from the beginning to the end; arguing one Mind, one Author, one Giver of the Holy Book, amid all the manifold forms and the different understandings of the men by whom the words were written.

But carry your minds on to the fulfilment of this promise. Observe, as you read the Acts of the Apostles at your leisure in the new light of this thought, how in the whole preaching and teaching of the Apostles, especially at those times when we are told in the Bible that they were full of the Holy Ghost, or when the Holy Ghost was specially present, or when the power of the Holy Ghost was being especially felt, they were then speaking and witnessing to the Lord Jesus Christ.

It is most remarkable that (almost without exception, so far as I can remember) wherever you are told that the Holy

Ghost filled an Apostle's heart, at once he burst out in words about the Lord Jesus Christ; he began to teach and preach Jesus Christ.

Now, brethren, just in passing, one word of caution. Some among you (it may be) have been brought up under teaching that limits the meaning of those words, "preaching Christ." I remember when I was a boy a sermon was condemned as not "preaching Christ" unless the fact that Christ died on the cross and washed our sin away in His precious blood was brought out; and "preaching Jesus Christ" and "to preach the Gospel" in those days meant taking one little bit out of the Gospel and out of the Bible, even the atoning work of our Lord on the cross. The preacher had to take that one extremely valuable and blessed fragment and to bring it home to the heart in such a way that we went home warmed and comforted, "at peace," and feeling better and more happy for our sermon. Now, my brethren, that is not the meaning in the Bible of preaching Christ or preaching the Gospel.

If you will only be candid, and take your Concordance and run through the words from the Bible, you will find that to preach Christ and to preach the Gospel is to unfold everything in which Christ has a part, from His Incarnation to the day of judgement, for the Apostles speak of the judgement itself being according to the Gospel of Christ.

And so, when I say that the Apostles, full of the Holy Ghost, only preached and taught of Jesus Christ, I mean that they unfolded the whole of that wondrous life : brought out Christ as the example, the atoning sacrifice, the Prophet and the Priest and the King, interceding within the veil, ruling though men seem to be conquering and seem to have the power to withstand Him; silently and surely leading on the whole outward circumstances of this little fragment of God's universe to the glorious consummation when every knee shall bow before Him and the entire universe of God's creation shall acknowledge that Christ is King of kings, and Lord of lords.

It would take hours to go through

this subject in detail. You remember the Second Chapter of the Acts, the first fruits of the outpouring of the Holy Ghost, how S. Peter lifted up their hearts so entirely to Christ that as I open my Bible I see, as I run my eye down the verses, "Jesus Christ," "Christ," "Jesus Christ," through the entire sermon. So again, in the Third Chapter, the next sermon, "Jesus Christ had to suffer," "Jesus Christ has sent us," "Jesus Christ has healed this man," and "God the Father will send Jesus Christ to you if you will only be baptized in His name and accept Him as your Saviour." Then in the Eleventh Chapter of the Acts, you find the same idea brought out. It is a very striking passage. S. Peter is giving an account of what had happened to himself. He says, "As I began to speak, the Holy Ghost fell on them."

It was one of those supernatural manifestations of the presence of the Holy Spirit which you and I have sometimes recognised even in a congregation in these days. He says, "As the Holy Spirit fell upon them, then I remembered the word

of the Lord Jesus, that He had said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost." You observe the Holy Ghost, definitely present there as a Person, used His power in bringing to the remembrance of the Apostle that word that Jesus Christ had spoken. You see what an exact fulfilment it is of our Lord's words.

Then take another typical passage in the Second Chapter of 1 Corinthians, that chapter where the whole difference between the natural man (ψυχικός) and the spiritual (πνευματικός) is displayed, and where some of S. Paul's deepest teaching is given. Observe there how the work of the Holy Ghost is linked on with our Lord, in those words where S. Paul says—I have been teaching you in the power of the Holy Spirit, I have been preaching in the Name of, and in dependence on, God the Holy Ghost. And what has my preaching been? "I determined to know nothing among you, save Jesus Christ, and Him as crucified." "I came to you," he seems to say, "into your voluptuous, luxurious city of Corinth; I found

you living in ease and self-indulgence and I preached that which you hated ; and I could not have preached It if it had not been that God the Holy Ghost was dwelling in me, and the testimony of Jesus crucified is the spirit of prophecy. And so I bare witness," the Apostle says, "to you Corinthians, in foolish words as man accounted them, that you too must be nailed to a cross, that your hands too must be pierced, and that you must be bound ; Corinthians though you be, a proverb throughout the entire world for your self-will and self-indulgence. I determined that I would preach to you nothing but the Lord as crucified (ἐσταυρωμένος)."

So when you go on to the Epistles, the same comes out continually. Nearly every verse of some of the Epistles speaks of us as being in Christ. The word that so often comes in our Bible "through Christ" is really "*in* Christ,"—we are put into Christ, ἐν Χριστῷ, as I have tried to explain to you.

But perhaps the most remarkable passage is in the earlier portion of the Epistle to the Ephesians. In that

wonderful prayer which the Apostle offers for his converts, praying that they may know the love of Christ that passes knowledge, he distinctly tells them that it can only be done by God the Holy Ghost entering in and taking entire possession of their inner man. You remember the passage. It is one of the most wonderful subjects for meditation by any of you who have been long taught by God. Take such a passage as this and pray over it. "I bow my knees to the Father of our Lord Jesus Christ, that He would grant you, according to the riches" —see what a magnificent prayer it is— —"according to the riches of His glory, to be strengthened with might by His Spirit in the inner man." Observe, this is by the Holy Ghost taking entire possession of the inmost part of your being. Why? That He may bear witness for the Lord Jesus; "that Christ may dwell in your hearts by faith;" or, as the Prayer Book puts it so beautifully, that you may dwell in Christ and Christ in you; that you may be one with Christ and Christ with you; "that you may

know the love of Christ "—know it with a deep, inward, soul-subduing consciousness—" know the love of Christ that passeth knowledge."

And so it was with the miracles that the Apostles wrought, when the Holy Ghost filled their hearts. Study the account of the healing of the lame man (Acts iii.). " His Name, through faith in his Name, hath given this man this perfect soundness."

And then, what a wonderful opening out of their minds the Holy Ghost accomplished with reference to the Holy Communion! How little when they took that Bread and drank that Wine did they anticipate what the Holy Ghost was going to do for them; how He would bring back deep sentences (e.g. S. John vi.) to their hearts; how He would enlighten their understandings to understand the things that had been freely given them of God. How they would rejoice to break that bread, as we read in the Acts of the Apostles they did, every day. How little they thought, till the Holy Ghost took possession of them, what would be

meant by the word that they gave out as their ordinary teaching; "the bread that we break, is it not the communion," the fellowship, the partaking, "of the Body of Christ; the cup of blessing which we bless, is it not the communion of the Blood of Christ?" "My flesh is meat indeed, my blood is drink indeed. Abide in me, and I in you. As the branch cannot bear fruit of itself, except it abide in the vine, no more can you except ye abide in me."

And so again in that wonderful prayer (Acts iv.) when the whole room was shaken and mighty signs and wonders were done in the Name of the Lord Jesus Christ. What was the whole burden of the prayer from the beginning to the end? As the Holy Spirit took possession of them, they lifted up their voice and they said, "Lord, Thou art God; the kings of the earth did stand up, and the rulers were gathered together against the Lord and against His Christ. It was against Jesus Christ, Thy Holy Child Jesus, Whom Thou hast anointed, that Herod and Pontius Pilate and the Gentiles were

gathered together." And then came the prayer. "O Lord," they said, "the Holy Spirit is praying in us; glorify Jesus Christ. Grant that signs and wonders may now be done by the Name of the Holy Child Jesus." You see how the testimony of Christ was the spirit of their prophecy. And then with mighty power the Holy Ghost answered their prayer.

What did they do? What did they go out to do? To preach the Resurrection of Christ, so that great Grace was upon them all; and, because money was wanted for the cause of God and His Church, the whole company, from holy Barnabas downwards, came with all they had, and laid it at the Apostles' feet, and said, "There it is; we give it by the Power of the Holy Spirit in the Name of the Holy Child Jesus."

I should weary you if I were to attempt even to touch upon the glorious fulfilment of the words. May God help me only to say the words that will really help you!

The entire life of the disciples was fashioned on the life of Jesus Christ. If the Apostle taught a husband how to

behave to his wife, it was based on the fact that marriage represented Christ's union with the Church. If he was teaching a servant how to behave to his master, or a master to a servant—he built it on the fact that Christ was a slave too, and yet did not revile His persecutors. If he was instructing neighbours to be kind and neighbourly to each other, if he was teaching people how to behave in the commonest details of home life, full of the Holy Spirit, he always referred them to the example of Christ. Christ pleased not Himself. Christ forgave ; you forgive. Christ loved till He died, and died because He loved you ; you love even to death. Christ conquered evil with good. Forgive thy brother a thousand times, so long as he says he has done wrong. Every common detail was based on the example of Jesus Christ.

And so with their own personal life. They looked up when they were full of the Holy Ghost, and the whole past and present and future seemed irradiated with the light and the glory of Jesus Christ. They looked back upon the past,

and Christ seemed to come out in the whole volume of the Old Testament. Every sacrifice seemed merely to point forward to Him. Every word of the old Levitical teaching was eloquent of the coming Lord.

They saw Christ in the present. Full of the Holy Ghost, S. Stephen looked up, and he saw Him at the right hand of God. S. John, full of the Holy Spirit, looked forward and on through all the changes and the chances of the coming ages. He ever saw before him the form of One riding on the white horse, conquering and to conquer. You remember how he saw marshalled out the whole dire procession on which we have been gazing. He saw the wars by which the world was to be desolated ; he saw the famine by which thousands were to be brought to the door of death ; he saw pain and suffering, and he asked wondering what it meant ? And the Holy Spirit that was in him bade him look a little further. And there he saw Jesus Christ directing the famine, using death and destruction and the last great catastrophe by which the world is

to be destroyed, for the establishment of His glorious Kingdom. The more full of the Holy Spirit he became, the more he was enabled to look on to the end, and say, "Even so, come Lord Jesus."

In the beginning Christ created all things; and now the Holy Ghost lifts up the heart of His Church to wait and to watch and to hope and to pray for that glorious advent to those who in the darkness of night are sighing for the coming morning. The testimony of Jesus is the spirit of prophecy.

I have often said that if we know nothing of the Holy Ghost or nothing of Jesus Christ, we must not on that account lose heart. Man is a hard master. Man judges his neighbour by a very hard and a very severe standard generally. But God judges a man, not according to that which he hath not, but according to the light in which on this particular day he may happen to be walking.

You and I are trying to serve God honestly according to our light to-day.

God does not ask whether the motive is perfect. He accepts us, however low down we may be (and God knows how low we all are) on the spiritual ladder that reacheth up into heaven.

There may be one at least to whom I am speaking, who is hard, dry, dead, feeling all past experience a mere delusion. You may never have said a real prayer in your life. You may never have done an act of love, only acts of sin. Your whole spiritual being may be dried up. You may be desolate. You may feel, as it has been described, like a man lying in the dried-up bed of some mountain torrent, lying there all cold and shivering and helpless, and half stupefied. He is hearing in the distance the breaking up of the fountains, and the roar of the waters coming down, and yet he is powerless to move, lying there helpless, forlorn, desolate.

I know that into our church ofttimes come men who have lost all faith, men who cannot pray, men who can scarce believe. I know that into our church come women who by trifling with the

temptations of the world and the flesh and the devil have lost the power to believe in the Crucified. My brother, my sister—I say—God has not altered. God still lives. God cares for thy soul. God has noted that heart with all its yearnings, its unsatisfied longings for something more than this world can give. Oh, say one prayer, "Lord, help me; Lord, open my eyes"; and God will help you. Never mind how dispirited you may feel to-day.

But there must be some of you who are far, far on now in the spiritual life.

To you I would say, make this Lent a definite point of honouring God the Holy Ghost. Begin definitely to praise Him. "We praise Thee, O God the Holy Ghost, we acknowledge Thee to be the Lord. All the earth doth worship Thee, O God the Holy Ghost, the Comforter. To Thee all angels cry aloud, the heavens and all the powers therein"; and so on. "We praise Thee, O Holy Spirit; we worship Thee, we glorify Thee, we give thanks to Thee for thy great glory; blessed Spirit,

Giver of life, proceeding from the Father and the Son."

And then, make an experiment, if only for one year—those of you who know the love of God, I mean, and who really have entered into the teaching about the Holy Spirit. For one year put ten minutes each day aside to think about Jesus Christ or to pray to Him, recognising the Holy Ghost ; definitely asking the Holy Spirit to reveal whatever you are reading or thinking about Jesus Christ to you. Lie dead at His feet, and say, "I cannot love Christ, I cannot mourn for my sin, I can do nothing ; but O blessed Spirit, reveal the Lord Jesus. Take of the things of Jesus, and show them to me. Witness for Him. Bring to my remembrance the things He said in that wondrous life." And so on.

These are just suggestions. I do not mean to say they are the exact words or the exact outward form the prayer must take. The letter killeth, the spirit giveth life.

These two things then remember ; definitely begin to praise Him, definitely

begin for ten minutes in the day for one year—of course it will be interrupted sometimes, but as far as you can—to look up to Christ in the presence as it were of God the Holy Ghost.

And now, will the blessed Spirit really help us? Will He Who is the Giver of life really now have compassion on our weakness and bear witness for the Lord Jesus Christ?

> "Come, Holy Ghost, our souls inspire,
> And lighten with celestial fire.
> Thou the anointing Spirit art,
> Who dost Thy seven-fold gifts impart. . .
> Teach us to know the Father, Son. . . ."

The Lord Jesus is alive, and He has been alive all your life and mine. And in those days when we gave way to temptation, when we trampled under foot the blood of the Covenant, when we lost the opportunity of doing the will of God; the Lord was turning and looking at us. He was watching to see whether the soldier would be brave or a coward, whether he would be true to the King or false; watching what he would do with

the time and the money and the power of loving that He had given to him, watching what we would do with the intellect and all the manifold gifts of grace. Oh! what did Jesus Christ see? Blessed Spirit, reveal Him. Against Thee, *Thee*! O Lord who art alive and who hast been watching my life from childhood—against Thee have I sinned.

And now go forth in the power of the Holy Spirit and remember that Christ lives; that all the power we want is at our disposal because Christ is alive; that Christ is ready to bury the past, to forget the things that are behind, to give to us this very day the power that we need to glorify Him for the time to come.

Oh, lift up your hearts, and let the Blessed Spirit do that which He desires, and bear witness now, that Christ has seen the sin of the past, seen it, mourned over it, and that Christ now liveth, is watching to see if, for the days or hours or years that remain, we, by the help of the Holy Ghost, will quit ourselves like men and be strong. We will go out to-day as it were baptized afresh with the sign

of the cross on our forehead, to fight as we have never fought before, to fight, not in the flesh but in the spirit, against the world and the old nature and all the powers of the devil's kingdom.

VII

THE REVEALER OF THE CHRIST

To-day I desire to bring before you the office of God the Holy Ghost in revealing Jesus Christ to the individual soul.

And here, out of numberless topics that naturally suggest themselves for our consideration, let me first point out to you the way in which God the Holy Spirit reveals our sins to us in the light of the Person of Jesus Christ. "In Thy Light shall we see light."

Before I go further, let me speak to any one who as yet is feeling little interest in the subject. It is possible that every word now may simply be a weariness to you. If that be the case, let me suggest to you one way in which you may profit by what is said.

At some quiet time take the words in which persons spoke to Jesus Christ when He was upon earth; the blind, the lame, the lepers, and the like; and write them down. And then write down the answers that our Lord gave to those poor suffering people who spoke to Him; and use their prayers as your prayers, and plead the answer that Jesus Christ gave as the ground on which you ask Him to give unto you that help, whether you feel the need or not, which He knows that you require.

For example, you have written "Lord, that my eyes may be opened"; and you have written down the answer, "Receive thy sight." You would then say such a prayer as this. "O Lord, open my eyes. Thou didst say to that blind man, Receive thy sight. O Jesus Christ, who art the same yesterday and to-day and for ever, say unto me, say to me [in this Holy Week, say to me on this day of Thy unspeakable agony, say to me on this day when amid the darkness of heaven Thou wast hanging on Thy lonely cross] Receive thy sight." And you will thank

God for what in other respects was to you an unmeaning and utterly uninteresting address.

The Holy Spirit then revealeth our sins to us in the Presence of the Lord Jesus Christ. "In Thy Light shall we see light."

He throws light upon our life; and this not merely in the way that light is often thrown upon our past sins and shortcomings. That is done in many ways; some good, some bad, some utterly neutral.

The study of poetry is one of the means by which sin is revealed to man; as he reads the noble thoughts of some of our great thinkers, he falls down ashamed. That is an instrument used by God. Or, he looks upon the magnificent lives of some of our men of science, rising above all the pettiness and the drivelling nonsense of the lower life, sacrificing everything in order that they may just aggrandise mankind by adding one fraction to the mass of knowledge that men shall inherit when they have entered into their rest.

There are many ways by which (thank God for it !) sin is brought home to our minds. Even the world's satire, even the papers that adopt the world's spirit, have done good service for a while, not indeed in banishing evil, but in upsetting some form of evil by which even Christian people were being led out of the old paths of purity and obedience to the will of God. I say for a while. The spirit of wickedness simply smiles, looking up and saying, " Jesus I know, and Paul I know, but who are ye ? " The wicked spirit goes away for the time, to come back again with seven other spirits more wicked than himself, who enter into the heart desolated of the presence of God.

There are numberless ways in which sin is revealed, but the distinctive mark of the working of the Holy Ghost upon the conscience is this : that He reveals our sin in the light of the example of Jesus Christ. Of course there are many other aspects of Christ's life, but one is sufficient. We look at the example of Jesus Christ under the teaching of the Holy Ghost, and we are convinced of our sin,

in a definitely spiritual and Christian manner.

Take but one illustration; the one that is brought before us specially in Holy Week in the services of our Church—our pride in the light of Christ's humility. There is not time to go over again the threadbare subject of denouncing human pride and vanity, and the like. I merely take it to illustrate what I mean. We have been spiritually proud of our position in the Church; we have looked down upon the common people requiring elementary teaching: we see Jesus Christ going forth in all the strength of that glorious manhood at the very time that man is most sensitive to the judgment of his peers. Our Lord is going forth and classing Himself deliberately with the publicans and the sinners and the soldiers and the crowds that thronged to be taught by John the Baptist, and baptized with his baptism. We pour contempt upon our spiritual pride as the Holy Ghost brings home to our heart that simple word of Jesus, "Suffer it to be so now, for thus it becomes us to fulfil all

righteousness"; classing Himself with the lowest of the children of God.

Or again. We consider ourselves, with our magnificent intelligence, with our mastery over manifold sciences, with our deep insight into the principles of the invisible kingdom, as able to dispense with some of the rudimentary help that beginners in the great school of God may require. And we look back again, under the teaching of the Holy Ghost, upon that life of Christ, and we find Him from the beginning to the end of His life fulfilling the details of the law, submitting to the wretched teaching oft-times of the Scribes and Pharisees, so far as it was not directly contrary to the law of God, taking advantage of the varied opportunities of the Temple worship, and ideals; submitting Himself with a humble, lowly and obedient mind.

So I might run on, through all the pride of birth, and then look at Him deliberately choosing to be born in a manger. In short, for all the pride that runs through the entire life, the antidote, furnished by God the Holy Ghost, is

there, in some aspect of the humiliation of the Incarnate God.

God the Holy Spirit reveals our sin to us as against Jesus Christ. We look up at our Lord, taught by the Holy Spirit, and as we look we find in the course of years that there is developed what the prophet promised should be developed. That spirit of grace and supplication enters in and we look on Him year after year, and then very slowly and very gradually we begin to mourn over our sin, to mourn because it has pierced Him. "They shall look on Him whom they have pierced, and mourn, as one mourneth for his only son."

There is a sort of natural sorrow for sin. Perhaps it has brought some uncomfortable results—to the drunkard, to the thief, and such men. Or, as the children grow up, we see our own faults written large in their little failings, and as we are disappointed in them we hear the voice of the living God saying, "Thou art the father, search and examine thyself; it is thy fault, corrected it may be

through the mercy of the Eternal, but thy own fault transmitted—be patient and humble thyself."

There are many ways in which God brings our sin home to us, of course, but the definite way in which God the blessed Spirit reveals sin is as against Jesus Christ. He teaches us to look upon our Lord as a living Being, who has felt the interest in us, that the tutor feels in his pupils, the interest that the missionary takes in his converts, that the pastor has for his people ; and we look back upon all the wasted opportunities that can never be recalled, and we say, " Against Thee, Thee only, have I sinned ; and done this evil in Thy sight."

God the Holy Ghost takes us down to the root of all our sins. For years, it may be—and possibly the discipline may be necessary—we have been battling with certain outward manifestations of evil, with our temper, with our want of love to others, with our continual falling into some gross sin, with our lack of enthusiasm in the cause of God, with the

cowardice which makes us ever hug the shore instead of launching out into the deep. We have tried to overcome this besetting sin, whatever it may be. God has been with us (remember, I am not ignoring the work of God in all our previous history), but we have not experienced the definite, distinct, separate work of the Holy Spirit—when He has full possession of us, I mean. Of course all our sorrow for sin, in one sense, comes from God the blessed Spirit. But after He has full possession of us, so that we are yielded up to Him—with all our imperfection and all our sin, yielded to Him—then He takes us and shows us that underneath all the outward manifestations, was a sin that we never suspected.

Just as when we go to some physician, and tell him that we are always catching cold, that our health is always impaired: he takes the constitution to pieces as it were, and puts his hand on the secret spring of our illness that we never suspected, and then he gives us the remedies by which the disease is to be counter-

acted; so the Spirit of truth tells us what is the one underlying sin beneath all the outward manifestations.

What was the promise of our Lord Jesus Christ? When the Holy Ghost is come, He will convince the world—that means either the world outside of us, or the worldly spirit in us; for the work of the Holy Ghost is not merely outside us, but also to rebuke and to convince and to destroy the world-spirit within—He shall convince the world-spirit within and the world without of sin, "because they believe not on Me."

And the moment that the Holy Ghost has let that light flash into our hearts, we see at once the secret of all our shortcomings. Why did not we venture more? Because we were not able to trust our Lord. Why was it we did not sacrifice more for Him? Because we were not sure He loved us. Why was it we did not try to be of more use? Because we did not believe He meant it, when He told us that His grace was sufficient for us, and that whatever was the work to which He had called us, He would supply

all the need that might be felt in fulfilling the work to which we had been set apart. Why was it we lived those miserable cowardly self-seeking lives? Simply because, like the poor man in the parable, we thought our Lord was a hard task-master, and therefore we hid the talent in the ground, when we should have gone forth and placed it out at spiritual usury, that it might bring forth, ay! a hundred-fold, to the glory of God and the good of His Church. There is no time to carry on the thought. I simply give it by way of suggestion. At the bottom of every sin is want of confidence in the power and the love of the Lord Jesus Christ.

When we have given ourselves up to the Holy Spirit, as distinct from merely with our minds accepting the fact that there is a Holy Ghost, He exercises His gracious operations upon our immortal spirit. The Holy Spirit's definite work in the spiritual life is to reveal our sin in the light of the example of Jesus Christ. He reveals it to us in the light of the love of Christ, grieved by our want of response

to the Divine Call ; and in the light of Christ longing for our confidence, and hindered at every turn, as He was hindered in the days of His earthly ministry, " marvelling at their unbelief."

God the blessed Spirit never leaves us looking into the graves of our own utter sinfulness. The " dead men's bones and all uncleanness " are fit subjects for meditation, and it is necessary for us to face the facts steadily ; but God willeth that through the grave and the gate of death we should rise up even in this life to a glorious resurrection.

No amount of dwelling on self ever purchased a resurrection. It is a gift from heaven ; and in order to be uplifted, our eyes must be raised from self to contemplate the King in His glory, to look upon Jesus Christ. The soul, taught by the Holy Ghost to recognise its own sin, would utter the words which were spoken to Christ, when His disciples told Him of the desire of certain Greeks who had said to Philip, " Sir, we would see Jesus."

We, too, would see Jesus. Whether the soul is conscious of its need or not, is another matter, my brethren, but the need of every part of our being is just expressed in the simple words of those Gentiles coming up to the feast and desiring to see the great Teacher and Prophet, " Sir, we would see Jesus." No better words can be found with which to prostrate ourselves before God the Holy Ghost.

The Holy Spirit reveals unto us the Person of Jesus Christ. Do not be misled here by your familiarity with the words. We go on for years serving God honestly according to our light, perhaps never missing a Communion, denying ourselves, beloved by God, hourly growing in grace and in the knowledge of God ; but we never know, in any real sense, Jesus Christ as a living person. We never once realise that He is alive, and interested in us ; speaking to us, and listening to our words. That is what I mean.

Do not, my dear brethren—I wish to

go as slowly and quietly as possible—do not slip away from the deep meaning of these words by your familiarity with the fact that Christ is your Saviour. That is not what I mean. I wish you to realise the knowledge that Christ is alive, and to say: "Christ is dwelling now with me, is speaking by His Spirit to my spirit, is directing me, is showing me the way in which I am to walk, is telling me whether it is right to do that, or whether it ought to be left undone." I wish you to realise Christ as a friend, a brother, a guide. The words are infinite, and I must not preach to you in the flesh, with mere redundancy of human epithets, but in the power of the Holy Ghost, to Whom be glory with the Father and the Son.

The Holy Spirit reveals Jesus Christ, so that with the highest part of our being we know Jesus Christ just as well as we know a fact with our mind, or feel a stone with our hand. We know Him as we know an earthly friend.

And then, as we come to know Jesus Christ, there is created by God the Holy

Ghost a hungering and thirsting after Christ's righteousness, to which the Lord has promised a distinct blessing. "Blessed are they that hunger and thirst after righteousness." When the Holy Ghost is come, He shall convince the world of righteousness.

There comes an intense desire to know Jesus Christ; not for the sake of the power—though it is spiritual power—that we can receive from Him; not for the sake of anything that He has to give—though we ask for what we want and take it thankfully—but that we may know Him, Whom truly to know is everlasting life.

And then, as God the blessed Spirit revealeth unto us the beauty of that marvellous life; the wondrous self-abnegation of the Godhead revealed to humanity in those three-and-thirty years of pain and silent suffering; then we desire to love Him, and to offer unto Him something, so far as man is able, that is worthy of His acceptance.

And then there comes that period in the soul's history when, through the lead-

ing of the Holy Spirit, it desireth to bring to Christ every part of its being: when it will not allow itself to do or to speak willingly without considering whether it is speaking and acting according to the mind of the Lord in whom it has believed, and to whom its life is surrendered.

The hands are taken to be used for Christ, either in giving or withholding; the feet are taken to be used for Christ in messages of mercy, or by their lying still on sickbeds, paralysed and unable to move, if God wills; the eyes are surrendered to Christ, and allowed to look only on what is pure and good and lovely.

And this is done, not merely from high moral motives, but because Christ is ever present with us, to Whom we are united as the branch is united unto the vine. We bring our mind to Jesus Christ; and we hear our Lord saying to us that He is telling us God's truth in a simple childlike manner, such as a poor man may understand. We take the great problems of life and the mighty questions by which men are perplexed, and patiently and

humbly we submit our mind to God the blessed Spirit ; and we put ourselves, as far as we are able, into the position that Christ occupied when He was upon earth ; and we see, taking all the words that Christ spoke, reading them in the light of the interpretation that was put upon them by those who listened to Him under the direct inspiration of the Holy Ghost. We try to see what is the natural obvious meaning that the Lord intended to leave in the minds of His hearers, when He uttered those words about eternal misery, or whatever other difficult subject it may be by which we are perplexed. And when we are led by the Holy Ghost, it becomes a positive joy to look upon the time when we were too proud to do so, and we thank God that we can now submit our mind,—though it sounds as if we were going to be false and abnegate the very rights of our humanity,—laying ourselves low at Christ's feet, and say, " My Lord, Thy eye was gazing on eternity when Thou didst utter those words ; enough for the servant to teach as his Master, enough for the servant to

accept what his Master has revealed; glory be to the Father, and to the Son, and to the Holy Ghost!"

And that calm spirit delivers us from exciting wild denunciation of persons who differ from us; delivers us entirely from that bitterness which is the curse of half our theologians. It gives you the quiet restful knowledge that your mind is at the disposal of Christ; and the words of Christ are so simple, that there is no difficulty in at least grasping what He intended to teach to those whom He addressed.

So with every other part of our being. When God gives us any one to love, a friend, a child, a wife, we lay the gift at the feet of our Lord; and while we rejoice in their love, we carry on the teaching of the Holy Spirit coming out in nearly every verse of the Epistles, Husbands, love your wives *in the Lord*; children, love your parents *in the Lord*. The atmosphere as it were in which we are to live and move and have our being is to be Christ around us, Christ dwelling in us, Christ loving us, Christ feeding us

with His own blessed Body and Blood. And so the heart's best affections are not stunted, God forbid! they are developed to their utmost; but they are as it were in the presence of Christ, and therefore whether the earthly object be visible or not is a matter of secondary importance, for it has ever been loved in Jesus Christ, and Christ is the same, and those who are in Christ are the same, yesterday and to-day and for ever.

And again, the Holy Ghost revealeth Jesus at that most difficult period that comes in the life of some—though not of all—that time when the soul hears the call of the Divine Master, the call that was distinctly recognised by Jesus Christ—to leave father, mother, home, children, everything, and to go out not knowing whither it goes. No one can read the words of Christ and ignore the fact that He does call some souls in that peculiar manner to follow Him; He has promised to them a blessing in the great kingdom of the regeneration. But a vocation requires intense care.

Here let me say, before I pass on, that

I am not endorsing the world's miserable sneers, the world's wretched contemptuous glances thrown at those who have been (as it is called) "disappointed in life." If the world were not under the domination of the devil,—I mean the worldly spirit, with its nasty cowardice,—a poor wounded heart, I imagine, would be a subject for pity and for love, and not for a sneer. God forbid I should appear to endorse that! But the truth of God requires in these days to be put out very distinctly. There are many persons who become tired of home, or who have been disappointed in life, and they are thus led to turn their attention to the work of Christ; but this is a mere negative call.

Hundreds of ordinary reasons may make people wish to leave home. Some people like to travel, while others find it a trouble to leave home for a day. All this is simply a matter of natural temperament.

But when the Holy Ghost has taken possession of any being, then you find something utterly different from the soul

that tells you it has a call, and yet can openly live for pleasure just as others who have no vocation. There comes to those who hear the call a calm quiet confidence, shown in greater love than ever for parents and brothers and sisters, a spirit of quiet waiting till death, if God will, simply depending for its orders upon the Grace of God the blessed Saviour, and the guidance of God the Holy Spirit.

So I might carry on the subject to an almost infinite length. As God the blessed Spirit revealeth Jesus, in all those various ways, there comes into the soul a feeling of utter submission and surrender, which I have just touched briefly upon in passing.

There comes secondly, a revelation to the soul by the Holy Spirit of the principles of Christ's kingdom.

Instead of depending, as we used to do, upon schemes of worldly policy, we prefer even to be thought "idiots," and to lean only upon the arm of Jesus Christ, as we go up out of the wilderness. In quietness we commit our cause unto God, and we

wait till God sees fit to act, patiently waiting on Him. We learn the deep meaning of that which often perplexed us in the olden days, the great principle that is brought out (S. John xii), "I, if I be lifted up" on the cross, "will draw all men unto Me." When the corn of wheat falls into the ground and dies, it begins to live.

We come to see that it is only by bodily, mental, and spiritual suffering that we ever can hope to win for Christ a glorious band of saints, ransomed out of the kingdom of darkness. You see that it is by suffering that Christ entered into the glory of delivering the world; and that it is by weakness, and by the co-operation of weak, feeble, perplexing, troublesome instruments, by dying to every form of self, that the glorious love of God is to be manifested in the world, in the Church, in our own individual experience. Like the Apostle of old the Christian silently is content to be as that great man was, "a simple one"; because he has been taught by the Holy Spirit to recognise the principles of the

kingdom of Christ, and to conform his own practice to them.

The blessed Spirit leadeth us on. Having revealed to us the person of Christ, and the principles of His kingdom, He shows us the pleasure Christ has in us, and the delight it is to Christ to see us learn anything, and the intense joy of our Lord when He sees us seek to know Him better and to love Him more truly and to serve Him more faithfully.

And then we rise up into an entirely different spirit from that to which we were once accustomed, and by which we were once dragged down. There is, as S. Paul tells us over and over again, the dying, the death side, the suffering side of our being, the heaviness through manifold temptation; but, parallel with it, there comes the development of the spirit life, the thanksgiving and the praise, with the angels and the archangels, saying, "Holy, Holy, Holy."

Then, as you are surrendered to the Holy Spirit, you will be surprised to see how you will have cause to be thankful

for the things in which in olden times you would only have seen causes for weariness and disappointment. You will find "*that* was a mercy of God," and "*that* was another proof of His love," and "*that* was such a tender act of compassion, when He saw I was weary or tired or unable to grapple with the difficulty."

Taught by the Holy Ghost, we come to see that our Lord does number the very hairs of our head; and does accommodate the means of grace to the needs of each individual soul; that He does not scatter His alms as it were to the crowd, but that He singles us out one by one, and gives the grace and the love and the power that each requires. Oh, the depth of the riches, both of the wisdom and the knowledge of our Lord!

What, says S. Paul, what can separate us from Christ? That was his experience, when the Holy Ghost had been teaching him. And oh, brethren, we are praying together that God will give it to us some day. I speak to you, you know, simply as the mouth-piece. Pray, that

God may reveal all this more to us, that He may enable us to manifest it more in our life, that we may be more able to realise our Lord's interest in us and His tender loving care ; that so the life may become one long strain of praise and thanksgiving, as S. Paul said, rejoicing in the Lord always. " Rejoice ; again I say, rejoice."

So, very briefly, have we taken two sides of the working of the blessed Spirit : His revelation of ourselves ; His revelation of the Lord Jesus Christ.

The practical application is very simple.

At this period of your lives, you must recognise the existence of the devil. You must be here on your guard against Satan transforming himself into an angel of light, quoting half-texts, bringing half-truths to your remembrance, in order to separate you from the love of Jesus Christ. Sometimes he fastens our thoughts upon a sin, and says, " You can do no good for a year on account of that sin." As if Christ's Blood could not wash it out to-day ! Sometimes he fixes our minds

upon the past, and he says, "What a man sows, he reaps," and blinds us to that other grand text, "The law of the spirit-life has set me free from the law of sin and death."

What the Apostle meant was clear.

Of course all his life the lower part of his nature would be harassed and tempted from his own sinful seed-sowing; but the law of the spirit-life was a far more glorious law. He was living not merely in the kingdom of death, but in the kingdom of life, and the principle of the kingdom of life was abundance, plenteous redemption, conquering the effects of evil sowing by a thousandfold greater blessing and grace and strength and power and victory. You must be on your guard here.

Very often Satan will keep us for a year fighting against some sin, when it is really the pride that will not yield to Christ that is at the bottom of it, or our unbelief that is hindering us. Recognise the personality of the devil.

Remember, that it is a matter of years. We are after all only like the poor

stunted men who live in some icebound region, barred of the full development of our stature in the light of the kingdom of God. Regenerated though we be in our baptism we are, after all, but unacclimatised plants; yea, though we believe in Christ and are led by the Holy Spirit, we are tropical plants, struggling in this northern atmosphere to rise up into something like the brightness and the beauty and the luxuriance of the home for which they were created.

Our real development, our true life, can only be realised in that kingdom for which we hope whenever we say with the Church of God on earth and in Paradise, "Come quickly, Lord Jesus." And therefore we must be patient.

We must lay our plans for a year, not for an hour, as we saw last time. Devote ten minutes a day to thinking about, or reading about Jesus Christ; or five minutes to definite thanksgiving. Adopt some plan that brings the Godhead of the Father and the Son and the Holy Ghost into prominence; that brings thanksgiving and praise and all the up-

lifting life of the kingdom of the Holy Ghost into our daily ordinary prayers. Go on with that for a year or two, and you will be surprised at the magnificence of the growth ; even though the other half of your life may be so developing that you will be more weary in one sense, more in heaviness, more (like S. Paul) conscious of unutterable sinfulness. In every letter that S. Paul wrote he added to the words in which he condemned himself ; Not fit to be an apostle—then, not fit to be a saint—and then, at last, the chief of sinners ! And yet the abounding development of the supernatural life was just as fully and frankly acknowledged—he knew also of the patience and the perseverance in well doing.

The Prayer Book looks upon all our self-discipline and all our systems and all our plans only as means ; only as *means*, by which the hindrances of the flesh can be put aside, and the enthralling power of the world left on one side. The Prayer Book never substitutes the means for the end.

The First Sunday in Lent puts the object of Lent definitely before us. We discipline ourselves ; and if you have not done it in Lent, begin at some other time and try it. We examine ourselves. We have instructions in the devotional life and the practical life. We use books to lead us to understand the Bible, not as aids in themselves.

What is the end and object that the Church puts before us in the Collect for the First Sunday in Lent? It is the keeping of the lower nature in check, the binding it down, as it were, that it may not ride triumphantly over the higher nature ; so that we may be free to follow the motions of the Holy Ghost. That is the teaching of the Collect for the First Sunday in Lent.

The end and the aim of discipline, absolutely necessary though it is, is only to lead us up to God the blessed Spirit. And the one thought that I would leave with you was brought out in our earlier considerations.

What a pleasure there is in companionship with some congenial mind, that will

not misunderstand, in speaking of a friend or a child whom we admire and reverence! Carry on the thought, from step to step, and think what the love of God the Holy Ghost is for that anointed humanity of Jesus Christ.

Think what the Holy Spirit feels for that Saviour whom He has known and loved from all eternity: that blessed One with Whom He companioned in the days of the Infancy, in the lonely watchings on the heights of Olivet, in the agonising struggles of Gethsemane, in the deep darkness of Calvary; in the glorious brightness of the resurrection morn, in that wondrous hour when heaven opened her eternal gates and the King of Glory was received back by ten thousand times ten thousand and thousands of angels.

Think of the joy it gives God the blessed Spirit to speak to you and to me of the Lord. Think what a happiness it is to the blessed Spirit to fulfil the promise that we last considered, to take of the things of Jesus and to show them to us; to bring all things to our remembrance, whatsoever He said unto us;

to reveal to us Christ as our Prophet, our Priest, our King ; to reveal Him to us in our private prayer, to reveal Him to us through that Holy Bible, to reveal Him above all as we kneel at God's Altar, for our souls to be fed. There we go to eat of that living Bread, to drink the Wine which is that living Water, to be united so entirely to Christ, that in the words of that blessed prayer we can say " we dwell in Christ, and Christ in us, we are one with Christ, and Christ with us."

O thanks be to God, that He has taught us in the Holy Church to believe in God the Holy Ghost, the Lord of this latter dispensation, and the Giver of life !

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